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THE
UNITED BRETHREN'S
MISSIONARY INTELLIGENCER,
AND
Religious Miscellany:

CONTAINING THE MOST RECENT ACCOUNTS RELATING TO THE UNITED BRETHREN'S
MISSIONS AMONG THE HEATHEN, WITH OTHER INTERESTING COM-
MUNICATIONS FROM THE RECORDS OF THAT CHURCH.

No. 2.

SECOND QUARTER, 1843.

Vol. VIII.

[From the "Periodical Accounts," &c.]

MEMOIR of CHRISTIAN DAVID, *the Conductor of the first Exiles from MORAVIA to HERRNHUT, in the year 1722, and of the first Missionaries to GREENLAND in 1733, who was born at SENFTLEBEN, in MORAVIA, December 31st, 1690, and died at HERRNHUT, February 3rd, 1751.*

(Compiled in part from his own Manuscript.)

"My father," he writes, "was a Bohemian, my mother a German. In my youth I was cow-herd and shepherd, and while thus engaged, had many remarkable adventures. Once I rescued a sheep from the jaws of a wolf, and twice I lost a great part of my flock in the forest, at nightfall, and sought them in great anxiety till day-break, when I found them. This afterwards proved to me a striking illustration of the conversion of a sinner to God, and gave me a deep impression of the love and faithfulness of the Lord Jesus, how, as the Good Shepherd, He follows his wandering sheep, leaving the rest in the wilderness, and seeking that which was lost: and how, when He sees the wolf coming, He fleeth not, but is willing to lay down his life. For truly I was a lost and wandering sheep, not only idolatrous and superstitious as to my religious belief and practice, but making provision for the flesh, to fulfil the lusts thereof. I was quite a zealot for the Romish faith, and often crawled on my knees round the image of the virgin, till my body burnt like an oven, with pious reverence and enthusiasm. St. Antony of Padua was my patron saint. So superstitious was I, that if an old woman crossed me in the early morning, or a hare ran across my path, I deemed myself unlucky. Great indeed was the darkness which lay upon me, till it pleased God in his mercy to direct me, poor, blind, and miserable as I was, into the right way.

"The first commencement of this change was an anxiety to know, whether it was a mortal sin to have impure thoughts. Meeting with

a Romish tract, treating of mortal and venial sins, I found it stated, that if the impure thoughts were welcomed, it was a mortal sin, if not, a venial one. This made a deep impression on me. From that time, whenever an evil thought or desire suggested itself to me, I asked myself, 'Hast thou this thought or lust willingly, or unwillingly? is it welcome, or repugnant to thee?' Thus I spent several years in continued strife and disquietude of spirit, and as my heart always condemned me, I fell into great anguish of mind.

"For a time I groomed horses, and had many severe falls. At last I learned the carpenter's trade, and came amongst people, who were Romanists in name, but Protestants in heart. They rejected images, and told me that God alone was to be worshipped, that the saints could not help, that Jesus was the way, the truth, and the life; and that images and pilgrimages were mere inventions and impositions of man. There were also, in the same town, a number of sincere souls who sought God in truth. Being informed against, on account of their meetings and their books, they were all, to the number of twelve, cast into the dungeon of the prison. Here they sang hymns day and night, and prayed to the living God so fervently, that many were greatly affected by it, for every thing could be heard without through the grating, and people stood there constantly to listen. Some mocked, others wept. I myself was deeply moved, but did not at all understand the matter. The Jews too were very numerous in this town, and had a synagogue; and having heard that they were at one time God's people, I attended their worship, and inquired about their sabbaths and new moons. When they told me how God had been with their fathers, and given them their laws, and when I saw their earnestness and zeal, I felt a great love to them, and believed that God had indeed been with Abraham and Moses. I became quite perplexed as to the Christian religion, and knew not whether the zeal of the pious Romanists, or that of the men in prison, or that of the Jews, was the right zeal, and the true worship of God; and this distressed me not a little. As yet, I had never seen a Bible; and when I was told of the book, and that it was the Word of God, I thought within myself, 'Could I but get a Bible.' At length I procured one. I was then twenty years of age; and some one pointed out to me, that popery was false, and that Luther's exposition of St. Paul's epistles, was the true one. Still the doubt remained, whether the Christian religion was correct in the doctrine of the Trinity. I believed in one only God, and that He had conversed with Abraham and Moses; and felt more inclined to become a Jew, than to remain a Christian. Blasphemous thoughts of Jesus suggested themselves to my mind, and I could no longer pray to him, nor name his name. Had I to say 'Jesus,' I trembled all over, as one in an agony, and would rather have destroyed myself. As this conflict arose from my doubts, whether Jesus was the Son of God, and as I was already persuaded that the Bible was God's Word, I read it diligently, and looked out the promises relating to the Messiah. I went through the prophecies from the first promise in Paradise, down to the birth of Christ; and carefully compared the Old Testament with the New. Thus, I obtained some rest, and

began to believe, that God had revealed Himself in the old covenant, as the God of Abraham, Isaac and Jacob; and in the new as Father, Son, and Spirit. Yet the temptation was not ended, for the devil now inspired the doubt, whether the Bible was indeed the Word of God. But I read it diligently, and reflected, how it corresponded to the sin and misery of mankind; how its promises and threatenings had come to pass; how it testifies of the war between the flesh and the Spirit, in the heart of man; and how the marks of believers and unbelievers, laid down in Scripture, follow in either case. I thought, if one thing is true, the whole must be true. I was confirmed in this belief, by reflecting on the influence of Christianity in every age of the church, so that millions of men had laid down their lives for it.* At length I was delivered from this temptation; and though it recurred to me at times, it had no mastery over me. Being now assured that the Christian religion was divine, I at the same time came to the conviction, that the Protestant form of it was the best.

“No sooner, therefore, had my apprenticeship expired, than I went to Hungary, intending to become a Protestant. At Trencschin, I first entered a Protestant church: and though the service was conducted in the Bohemian language, of which I understood nothing, yet when I heard them sing, my heart was so full of joy, that I could scarcely contain myself. I proceeded farther on, into the German districts, and came to Tyrnau, where I sought out the Lutherans, while I found work in a monastery. The priests perceived that I wished to join the Lutherans, and hinted that it was time I mounted the scaffold. I escaped them, however, and came to Modera, where there is a Protestant church. Here I felt at home, and mentioned to the minister my wish to join them. But the answer was, that they durst not receive any convert to the Lutheran church, under pain of severe penalties. They referred me, therefore, to Saxony; but as the distance was so very great, I was not inclined to go thither but repaired to Vedenburg. Still, however, as I constantly attended the Lutheran church, I was persecuted afresh, and obliged to flee. I passed through Austria to Bohemia, and thence to Leipsic. Here I made known the wish of my heart, as far as I understood it, but they only laughed at me, and said, that I ought to continue what I had been born and bred, and loaded me with abuse. Finding such frightful ungodliness amongst the Lutherans, I became very much dejected, and fell into great distress of mind, on account of my sins. In the anguish of my soul I determined to enlist as a soldier, thinking, that in this state I should be better able to serve God, than as a carpenter, having more leisure time. With this intention I went to Berlin, and offered myself as a soldier, but they would not take me, because I was a subject of Austria. At last, I was admitted as wagoner, into the service of the commissariat. As it was still some weeks before we left Berlin, my uneasiness impelled me to disclose my state of mind to the baker, on whom I was billeted. He directed

* “The Bible,” says Zinzendorf, “was his favourite study, and, however fatigued with manual labour, he sought refreshment and strength from its perusal. This delight in the Holy Scriptures continued to his last days, formed a leading feature in his character, and was especially manifest in his style of writing.

me to young Mr. Schmidt, who, after giving me a week's instruction in religion, received me into the Lutheran church. My Bible having been stolen from me in Berlin, along with other things, Mr. Schmidt gave me another. He begged me not to enter the army, assuring me that I should repent it; but having already taken the oath, and received my uniform, and as we had promise of our discharge if we did not like the service, I could not be dissuaded, and I hoped to learn to know God even in the camp. I served, therefore, in the campaign, till the capture of Stralsund. When the city was taken, and the whole province recovered from the Swedes, whose entire army were either killed or made prisoners, I received my discharge. I set out towards Breslau, but on the road was seized with so violent an illness, that I could neither see, nor hear, nor speak, nor eat, nor drink, nor walk, nor stand; my soul, however, was in health, and I would gladly have died. It fared ill indeed, with the outward man, the landlord of the house being an arch enemy of Christ. He had been a Lutheran, but had gone over to the Romanists. As it was winter, however, he could not turn me out of doors. At length I was restored, and proceeded to Breslau, where I wrought some work, and then fell dangerously ill again, was taken to the hospital; and again recovered, after vowing to God, that I would dance no more, nor powder my hair, with more of the kind. Hence I went to Schweidnitz, where I wrought at my trade for half a year; but the Jesuits having discovered me, I privately withdrew, and went to Breslau, and not being safe even there, I proceeded to Görlitz, where I hoped to find work after the great fire, which had laid waste the town.

“There I was introduced to the Rev. Mr. Schäfer, and other children of God. Hitherto, I had never met with an individual like-minded with myself. I soon made their acquaintance, and spoke with them of the inward man and the kingdom of Christ.* After spending twelve weeks here, and hearing much that was edifying, I felt stirred up to go into Moravia, and publish there what I had seen and heard; accordingly in 1717 I made my first journey into my native land, and, after a four years' absence, found my friends very glad to see me. I soon began to preach repentance and faith in Jesus. But being yet far from clear in my own views, and my faith not standing in the demonstration of the Spirit and of power, it did not profit much. Notwithstanding, when I set out on my return, they begged me to pray for them, that God might bring them also to the knowledge of the truth, and to visit them soon again, and bring them a hymn-book and prayer-book. I *did* pay them a second visit, in half a year after, accompanied by a brother from Görlitz. But on arriving in Moravia, we found the whole country suffering under an epidemic sickness, which baffled us in our design; and besides this, the people of Zauchtenthal† distrusted us, and would not

* Zinzendorf remarks, “When at times he referred to his spiritual communion with God, he would describe the happiness he felt at that period, imperfect as his knowledge then was, and how every thing appeared to him pure grace and blessedness, because he was enabled to do all in the name of Jesus, and was thus delivered from all scruples and anxieties.

† A large village, formerly a settlement of the Ancient Brethren's Church.
—ED.

hear us. Thus, failing in our object, we returned to Görlitz, and edified ourselves together.

“At length I fell sick unto death the third time. All my limbs were paralysed, except the right hand, of which our heavenly Father preserved to me the use; otherwise I could not stir, but where they placed me, there I lay. Mr. Schäfer prayed for me from the pulpit, and as I was poor, people gave me what I needed. Mr. Schäfer and other acquaintances visited me, and took the opportunity to preach the Gospel. The whole household were awakened, and many visitors were also much affected. On my recovery I called to thank my benefactors, and spoke to them of Jesus, mentioning how wonderfully God had led me, and thrice rescued me from death. But being so often ill, and in a strange land, (for I durst not return home,) I thought of changing my state. Knowing no one in Görlitz in my own station who feared God, I was introduced by my brethren to the acquaintance of a Silesian sister.* Before I brought her home, I made another expedition to Moravia, and told them, how great mercy God had shown me in my illness, both as to body and soul, and how He had raised up to me so many kind friends, who had nursed me with parental faithfulness, which I observed was a striking illustration of the text: ‘Whosoever shall leave houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name’s sake, the same shall receive a hundredfold, and life everlasting.’

“Having come to the resolution to emigrate, my brethren requested me to direct them to some place inhabited by Christian people, by whom they might be established in the truth. I mentioned this to some brethren on my return to Görlitz, and then it was that I was first made acquainted with Count Zinzendorf. On further inquiry, I rejoiced at the occurrence, and thought: ‘Perhaps this will open the way to accomplish our design; perhaps God has thus heard our sighs.’ Meanwhile, the Count having been made acquainted with the circumstances of the oppressed brethren in Moravia, sent for me. I was delighted with his loving and humble demeanour. He inquired particularly, how matters were going on in Moravia. When I had told him, he said: ‘If you will come to me, I will give you a place to dwell in; money I have not, for I too have hitherto been an exile. With what I had I have purchased an estate. and if it is agreeable, you may come in God’s name, and settle there. If you are seeking God, I shall be glad to receive you.’

“I immediately returned to Moravia, (1722,) and told them that God had raised up a Count, who was a true child of God, and had purchased an estate at Berthelsdorf. The former pastor having died, he had given the vacation to Pastor Rothe, whom I had long known, and who was a faithful witness of Jesus Christ. These tidings occasioned them great joy; still the enemy threw many hindrances

* “At Görlitz,” as Zinzendorf relates, “he formed an acquaintance with Pastors Schäfer, Rothe, and Schwedler of Niederwiese, near Greifenburg. From the parish of the last mentioned clergyman, he married his wife, who preceded him into eternity in the year 1745, after a long and painful illness.”

in the way, so that they had a severe struggle to encounter. After they had, on their knees, sought help from God, they broke through and went out with a mighty hand. Blessed be God and the Father of our Lord Jesus Christ, who has called us with an holy calling, and grafted the branches of a wild olive-tree into the tree of life, that many might find shelter under its shadow! Amen."

Zinzendorf writes: "When, during my absence in the year 1722, Christian David arrived with the first Moravian exiles, my steward, Mr. Heitz, pointed out to them a place to build on, and allowed them to fell timber. As Christian David came with Mr. Marche and Heitz, June 17th, to the place, where the first tree was to be felled for building the first house in Herrnhut, he raised his axe upon it with the words uttered in a prophetic spirit: '*Here the sparrow hath found a house, and the swallow a nest for herself, even thine altars, O Lord of Hosts.*' Psalm lxxxiv. 3; and it is worthy of note that this happened to be the daily word of the congregation for November 23d, 1750, the day on which the royal decree was published, securing ecclesiastical liberty to the congregation of Brethren.

"Christian David was so intent on the Moravian emigration, that when he was engaged in wainscoting the saloon of my house at Berthelsdorf, in the year 1723, and had about half finished his work, he left his tools lying, and set off without a hat, a journey of nearly 200 miles, to Moravia, to lead back emigrants. He went to Zauchtenthal, conferred there with his most confidential friends, and proceeded thence to Kunewalde, where he held powerful discourses on Math. v. and occasioned a great sensation. He made eleven or twelve journeys in all into Moravia, and though often in the most imminent danger from the officers of justice, who rode in search of him, was passed by or preserved from them in the most wonderful manner. His sermons on this occasion have passed through several editions. It cannot be said, that he preached the Gospel in them, in the strict sense of the word. The Moravians were already acquainted with the Gospel, according to the Calvinistic view of it; some Lutheran ideas were added from Spangenberg. The basis was Calvinistic; but they were not unanimous, the Neissers entertaining different sentiments. He occupied himself, according to the usual custom at that time, with the Sermon on the Mount and other moral topics; and if I myself wished to gain their attention, before I could bring in any thing relating to the cross of Christ, I was obliged to begin with some of the Proverbs of Solomon; and having thus satisfied their understandings, they were tractable enough to tolerate my remarks on some old hymns, treating of our Saviour's sufferings and death. But their favourite subjects were disquisitions on morality, forms of doctrine, and church constitutions; and this continued for a length of time. Some were dissatisfied with their meetings on this account, and adhered to the doctrine preached at Berthelsdorf. These again were of two parties; for Pastor Rothe being a scholar of Olearius and of the reformed minister Dumont at Leipsic, both Lutherans and Reformed found something to suit them in his sermons. At length the Calvinistic party gained the ascendancy. To these were added, on the 12th of May, 1724, the genuine descendants of the Moravian

Brethren, who brought with them the ancient church principles of their fathers. And now matters almost proceeded to an open separation."

In a long and interesting letter to Mr. Heitz, who had removed from Herrnhut shortly after the first house was built, Christian David gives a circumstantial account of these divisions, and of the unwearied and, through the divine blessing, successful endeavours of the Count to reconcile them; as also, of the statutes and regulations adopted for the future guidance of the congregation. He then proceeds:—

"As to myself, I am always fully employed in labours, both of a spiritual and temporal kind; at present I am called to Livonia, and shall soon commence my journey thither, in company of two brethren. May the Lord go with us and teach *us*, that we may be able to teach others to observe all that He has commanded! For the rest, I can speak of nothing but the grace and truth which I feel in my heart; his grace has chastened and humbled me, and I feel that it is sufficient for me, since it both heals and comforts me. We have seen, and still see his glory, and he is not yet departed from us, but we have a lively hope in his gracious promise, that He will do good to those that love Him, from generation to generation. We have indeed sinned, we and our fathers; and have in part, though not all, walked in darkness for nearly a hundred years; but now He has caused his light to rise upon us, and again set his candlestick in its former place, and restored to us the former glory. We wandered in a dark land, and strayed from the right way, and were almost sunk into oblivion, when his word came and his breath made us live. Not that we were at once able to say, 'Behold, all things are become new!' still we will trust in his free grace, and build on without ceasing at his Philadelphia, till we shall reach the happy consummation of our labours. And I know assuredly, that we shall see the glory of God in bright effulgence; and that the Lord will work wonders, because we are built alone on his free grace, and keep his word; and they that have understanding will regard it, while some will be stumbled, because his hand has built an edifice, which only his almighty hands could raise."

We now return to the narrative of Zinzendorf. After noticing some interruption to the harmony of the congregation which occurred in 1726, and his own consequent removal in the following year to Herrnhut, where he remained till his exile in 1736, without being absent for a single night, he proceeds:—

"Christian David was absent with Melchior Nitschman on a visit to Sablad, near Sorau, at the time of the memorable communion of the 13th of August, 1727,* when the Lord evidently poured out his Spirit upon us, granting to the whole congregation a visitation of grace, such as He ordinarily vouchsafes to individual souls. And though he and my brother Nitschman had a powerful impression of what was taking place, it was not equally the same thing. Presently after, without giving any notice of his intentions, he made a half year's circuit through Silesia and Moravia, preached everywhere with great power, and produced a sensation, which soon gave rise to a violent

* Holmes's History of the Brethren, Vol. I. p. 207.—Ed.

persecution. We now endeavoured to restrain him, but it was all in vain, for the Lord owned and blessed his labours. All that we wished was, that he would not engage in disputes with people who could not endure us. He performed great things, however, on this circuit, and was instrumental in the salvation of more than a hundred souls: so that he has more right to the title of apostle than any one amongst us. He was a practical man; and though he did not turn into nourishing and wholesome food every thing that he heard, he always made it serviceable to one or another object. At Baron Gersdorf's, at Hartmantsdorf in Silesia, he met with Amos Comenius's Church History of the Bohemian and Moravian Brethren, with Buddæus's preface, which he would have me translate into German. They then gave me no peace, till all was, as far possible, reduced to practice, and the Moravian Church restored. I myself had no wish, that a people whom the Lord had made free, should be brought under a yoke to which they were themselves averse; but, on the contrary, cherished the earnest desire, that all the church privileges which they had at heart, might be restored to them. The tears came into my eyes, and my whole spirit was moved, when reading the impressive address with which Comenius closes his History: 'Bring us back unto thyself. O Lord, that we may return to our own land; renew our days as of old!' And certainly his must be an unfeeling heart, who can read these lamentations without emotion.

"We have, therefore, to thank Christian David for the rapid circulation of the Moravian Church History amongst us, and the favour with which it was received. 'This,' they remarked, 'was what we wanted, while yet in Moravia. We thought the great Elector of Brandenburg might help us to obtain our object; others proposed removing to Lissa; but if we can have all this at Herrnhut, we have no occasion to join the Reformed Church, nor to trouble any secular power.'

"In the year 1729, we had got so far, that we could execute the instrument establishing the constitution of our Church. About this time, Christian David went to Livonia, where he was cordially welcomed. After his return, he distributed the Ebersdorf Bibles to the Saltzburg emigrants at Nuremberg, and wrote a letter to the chief magistrate of that town, which is a masterpiece of its kind, and produced a great impression. Thence he journeyed to Switzerland, where he published his celebrated 'History of Herrnhut,' which I would rather he had left unwritten. Yet, his statements and remarks were penned honestly and faithfully, according to his ideas, at the time, of what the thing ought to be. He had probably left the first draft of the work somewhere or other on his Silesian tour, whence it fell into the hands of Father Regent, and gave rise to a lengthened controversy. As it was now widely circulated in manuscript, we were obliged to consent to its being printed in 1736.

"In the year 1730, he paid a visit at Königsberg. The professors of the theological faculty had an edifying conference with him. Christian David was the child in the midst of them. On my journey through Königsberg in 1736, I found many interesting recollections

of him, especially at Dr. Rogal's, whose motto was, 'Nought but thy death, dear Lord, shall be—My life to all eternity.'

“In the year 1733, he accompanied our first missionaries to Greenland. At Copenhagen, he was so much respected at court, that he went in and out amongst the royal family and ministers of state as a friend, and proved a great edification to many. The daily word of the congregation, on the day of his arrival in Greenland, had the verse subjoined, 'God carries on his work *in stillness*;'—on the next day, 'Keep our minds in *stillness*;' and, again, on the third day, 'Let us grow up in *stillness* to thy glory.' On this Christian David notified, not to me only, but to Pastor Egede and many others, in how *still* a manner he would conduct himself in Greenland. It was, no doubt, to maintain this stillness, that he wrote a great book for Mr. Egede, which gave the latter serious offence, and had nearly ended in the ruin of the mission; for a hot controversy ensued, and our missionaries lost all confidence in Egede, whose assistants they were designed to be, and from whom alone they could hope to learn the difficult language of the natives. It may be imagined, what good Matthew Stach had to endure amidst all this; and his memory ought to be the more venerated amongst us, *because* he was enabled to endure it. I know not whether to call it a misfortune or the contrary, that the smallpox just then visited Greenland, and raged so fatally amongst Egede's converts, that he lost all heart and returned to Europe. Our brethren came off without much injury from the business; but my visit at Copenhagen in 1735 was much disturbed by it, for the king sent me Christian David's book, requesting my opinion of it. I could not in conscience answer otherwise, than that Christian David was so eminent a servant of God, and had given such proofs of his devotedness, that such of his actions as might seem injudicious, could not alter my good opinion of him, and I could pass no judgment on him. It must be confessed, that he was able marvelously to fight his own way out of the difficulties, in which he involved himself and others. He wrote to the king, giving his own report of the matter, and, with great naïveté, enclosed in the same packet his letters to the congregation, which his majesty was kind enough to forward without remark. Judging by their actions, it would indeed be difficult to form a true and proper estimate either of him or Frederick Martin, the second missionary of the Brethren in St. Thomas; they have achieved things beyond any one's conception. And the close connection which Christian David maintained with the king, was the preservation of the mission; for it was impossible to resist his straightforwardness. With regard to *us*, likewise, St. Paul's words hold good: 'Have not the deeds of an apostle been wrought among you?' There are some of our brethren of whom this cannot be controverted. They have made no figure within the borders of the congregation, for they were not disposed to use the softer tones of the instrument, on which they were called to perform; but when they had full liberty to pull out all the stops, they often accomplished things, which brought no disgrace on the Saviour.

“In 1735, Christian David returned from Greenland. The following year, he assisted at the royal commission in Herrnhut, but did not

shine on the occasion. He was not, indeed, the man to treat of the Moravian emigration before a board of commissioners. In 1737, he built Heerendyk in Holland. The year after, he travelled from Holland, by way of Copenhagen, to Herrnhag in Wetteravia, and thence to Livonia. He there took great pains to acquire the Lettonian language, wrote a grammar for himself, and succeeded so far, that he could hold discourses in that dialect. After erecting a house for the brethren, he returned to Wetteravia in 1741. Before my second journey to America, he again visited Holland, and, applying for new instructions, went, in the beginning of 1742, by way of Pilger-ruh in Holstein, to Livonia, and built Brinkenhof. There he was in his element. During the building, he had a fall from the second story, and when Br. Jonas Paul Weiss was hastening to lift him up, he came running to meet him, not wishing, as he said, to let his blood stagnate,—a striking proof of his presence of mind. He also appeared before the two imperial commissions in Esthonia and Livonia, and, notwithstanding the furious hostility manifested by many, he triumphed over their opposition, and prosecuted the work in the same manner as before. The commissioners asked him, whether he was the person spoken of in one of our books, as the servant of our Lord;* and, on his answering in the affirmative, they replied, they thought as much, and ordered a chair to be set for him—a mark of distinction shown to but very few.

“In the year 1747, he made another voyage to Greenland, taking out with him and erecting the frame of the present church at New-Herrnhut. He returned to Europe in the following year, visited the congregations, and, along with Matthew Stach and the three Greenland national assistants, accompanied the great missionary colony to Pennsylvania. Hence, in 1749, he paid a third visit in Greenland, where, during his stay of a fortnight, he built the promised storehouse for the Greenlanders, and three additional rooms for the missionaries. He shed many tears of joy and gratitude, on witnessing the blessed change which had come over this mission, and the grace of God displayed in the life and conversation of so many of the natives. In August he returned to Pennsylvania with Frederick Bühnisch, the Greenland missionary, and assisted in building the chapel-house at Nazareth. He drew up for me an incomparable report of the state of the Pennsylvanian congregations, giving a beautiful picture of their labours, and their faithfulness, as a pattern for all other congregations.

“In November he returned to England with Johannes de Watterville, and in the beginning of the year 1750, visited all the congregations in Germany. He travelled by way of Holstein, Pomerania, and Rügen, to Silesia, attended the Provincial Conference there, and was presently back again in London. In July, he returned again to Germany, visited in Wetteravia, and assisted at the Synod held at Barby. From that time, he took up his residence at Herrnhut, whence he wrote us many an apostolic letter, till he was overtaken, June 20th, 1751, by his last illness, and so suddenly, that he had to leave the Conference, and betake himself to his dying bed. *That*

* The epithet given to him, in the inscription on his tombstone.

was a most happy and blessed time for himself and all who loved him. In a few days, he departed this life, and entered, as a good and faithful servant, into the joy of his Lord.

“He will shine brightly in his present sphere, his service being rightly estimated by Him, who judgeth not according to man’s judgment. The judgment of the brethren is, of course, relative. We cannot speak or decide absolutely, but must always be guided by the circumstances of the case. In difficult and doubtful cases, the utmost that we can do is to be silent. But where he now is, there is both freedom of judgment and ability to form it rightly. And there, I feel assured, the character of our Christian David has a peculiar excellence, which, though it might have been more fully developed on earth, had he lived twenty years longer, is duly valued where he now is. I have studied it myself, through all the circumstances which not unfrequently shrouded it, and have sometimes thought, ‘Now the happy moment is come, when a full view of it will be gained.’ The moment, however, never came, for the frail vessel burst, and the Saviour caught his child up to his throne.”

Schrautenbach* says of him:—“Christian David, an apostolic man, in as high a degree as we can form an idea of one. In physiognomy, spirit, irreproachableness, manner, and conversation, the most perfect ideal of an apostle, (though neither a Paul nor a John,) such as we hear them described, such as we conceive of them from their writings.”

Zinzendorf sums up his character, in his “Natural Reflections,” thus:—

“Christian David, a Moravian carpenter. He has great and striking talents. His intercourse with Schäfer, Schwedler, Rothe, and the Abbot Steinmetz, was of great use in enlightening his mind. It is impossible to deny, that he had a measure of apostolic faith, when we look at his numerous journeys to his native land, his preaching the Gospel in the midst of popery, his bringing out almost the whole of the Moravian emigrants, his lively predictions concerning the newly founded congregations, which so far have all been verified, and his whole conduct and conversation. He has laboured for souls beyond what words can tell. His uncommon method of proceeding, in regard to which, he could never be corrected, nor be induced to defer to his brethren, involved the congregation in various difficulties, which might have had serious consequences; but, even here, he uprightly followed his convictions, and of no persecution, which arose on his account, can it be said, that the gain was not greater than the loss. He has a clear head, an apostolic and truly catholic spirit, an humble heart, a pleasure in poverty, a tender love for the congregation, great success in his testimony for Christ, and he enjoys distinguished regard from us all.”†

* A historian and annalist of the renewed Brethren’s Church, whose memoirs are for the most part unpublished.—ED.

† This memoir is derived from the second number of a German work, now in course of publication, in Germany, entitled, “*Brief memoirs of remarkable persons connected with the Brethren’s Church.*” This work is intended to accompany and illustrate a series of lithographic portraits of *Matthew Stach, Frederick*

[From the "Periodical Accounts," &c.]

II.—SOUTH AFRICA.

By the arrival of the Brethren and Sisters Kölbing and Heinrich, at *Genadendal*, a very acceptable reinforcement has been obtained, by the missionaries at that settlement, and one which they greatly needed. It has enabled them the more readily to dispense with the services of Br. and Sr. Schopman, who have been called to *Enon*, and to forego, for a season, those of Br. and Sr. De Fries, who have been compelled to resort to the warm-baths at Caledon, by severe and long-continued indisposition. The progress of the missionary work at most of our South African stations,—of which many interesting particulars will be found in the subjoined letters,—is on the whole such, as to excite gratitude for the past, and hope for the future. The celebration of the solemn season, commemorative of the passion and resurrection of our Lord, appears to have been peculiarly blessed, and to have been attended with the addition of many souls to the company of the believers, especially at *Genadendal*, where the number of adults baptized on Easter Sunday, amounting to 47, was the greatest ever admitted to that rite, at one time, since the establishment of the mission. In temporals as in spirituals, the divine favour has been abundantly enjoyed. *Enon* alone, impoverished, as well as diminished in population, by the continued prevalence of drought, and consequent sterility, presents an exception to this remark. The trials and privations, which are still the portion of our brethren and the Hottentot flock at that once flourishing settlement, claim our especial sympathy.

One circumstance, to which allusion is made in Br. Teutsch's letter, will doubtless have peculiar interest for the readers of this Journal. On the 24th of December ultimo, the congregation at *Genadendal* will have celebrated the 50 years' jubilee of the renewal of the mission among the Hottentots, and the foundation of the settlement at *Bavianskloof*, which has since grown into a large and flourishing village of the Lord. We would commend the whole of the work of God in South Africa, and the congregation at *Genadendal*, in particular, amounting at the close of 1841, to 2,359 souls, to the remembrance and intercession of our brethren and Christian friends.

Böhmisch, and *John Beck*, the three first missionaries of the Brethren's church in Greenland, of *Leonard Dober*, the first missionary to the negroes, in the Danish West Indies, &c. The profits of the sale of these portraits, are destined by the Editor (Mr. Theophilus Reichel) to be applied to the benefit of the Brethren's missions. The friends and patrons of our missions, who desire to possess the portraits of these distinguished missionaries, and at the same time to support the missionary enterprise, are informed that the Editor of the *Missionary Intelligencer* has the following lithographic portraits for sale:—Matthew Stach, Fr. Böhmisch, J. Beck, L. Dober, C. David, Frederick Martin, Fred. de Watterville, D. Nitschman, P. Boehler, B. Kohlmeister. Price of a single portrait 37½ cts., and of 3 copies \$1.

FROM BR. RUDOLPH KÖLBING.

Genadendal, April 5th, 1842.

“DEAR BROTHER:—My last letter would inform you of our safe arrival at Cape Town, on the 22d ult. On the 4th of March, we set out for Groenekloof, in company of Br. Franke, who came with a bullock-waggon to fetch us, and on the following day, we reached that settlement, thankful for all the mercies bestowed upon us by our gracious Lord, during our voyage and journey of eighteen weeks. We remained at Groenekloof till the 15th, and our spirits were not a little refreshed by witnessing the earnest desire of the people to hear the word of God, their devotion at church, and their childlike love and reverence for their teachers. The progress made by the children in the schools, was also truly encouraging to us:—in reading, writing, scripture history, geography, and music, many of the children are real proficient; and the singing of the young people generally is equally surprising and delightful.

“Of our journey from Groenekloof to Genadendal I need not give you any details, the ground we traversed being well known to you by report; nor need I attempt to describe our reception at the latter place, or the impression made on our minds and heart, by the first view of it, and the first personal acquaintance with its various institutions. We were truly happy, that we arrived just in time to witness and participate in the blessings of the Passion-week, and the Easter festival. Long before the church was opened, a number of people were assembled before the doors; and by the time the service commenced, it was usually so crowded that the stairs leading to the galleries were entirely occupied, and many sat on the ground. On Easter Sunday, the church being filled as full as it could be, while a number of persons who came, were unable to gain admittance, we thought it best to hold another similar service in the school-room, which was likewise well attended. But it was not alone the multitude of people, but much more the devotion with which they listened to the reading of the history of our Saviour’s passion, that impressed and edified us. On the 3d of April, the examination of the youths, in our school for native assistants, was held. The eleven pupils showed that they had made good progress in the branches of education in which they are instructed: they write very well; some of them draw very creditably; they are well acquainted with the Holy Scriptures; and translate from the Dutch New Testament into English without hesitation. They are also acquainted with the grammar of both languages. In geography they are particularly well versed, and know the principal places, cities, rivers, mountains, &c. in all quarters of the globe. Nor has music been neglected: some of their number play well, and two of them are able to play the organ at our meetings. The eldest boy is employed as overseer of the others, and performs the duties of his office very satisfactorily: besides assisting in the boys’ school, he has taught in the infant school, and I was pleased to observe that he was well qualified for that work also. During the course of the present year, one or two may probably be engaged as assistants in the schools of our other settlements.

“A few days later, the examination of the day-schools for boys and girls took place. In each of these there are 116 scholars, many of whom read Dutch very well, and some the English New Testament. Many are well versed in the Catechism, and in the knowledge of texts of scripture; the more advanced, on being examined in the geography of the Holy Land, answered the questions in English. When the examination was finished, rewards for the children, a present from the Misses B. in Fulnec, were distributed, and received with great joy and thankfulness.”

FROM BR. L. TEUTSCH.

“Genadendal, April 18th, 1842.

“DEAR BROTHER:—On the 19th of March, we had the pleasure to welcome the brethren Kölbing and Heinrich with their wives, as our fellow-servants at this station; and I am happy to be able to add, that they are already in full and cheerful activity. Br. Kölbing has taken the direction of our various schools, especially of the school for native assistants; and as Br. and Sr. Schopman are called to Enon, in the place of Br. and Sr. Lemmertz, the immediate management of the boys’ and girls’ day-schools has been transferred to Br. Gysin. In a short time, I hope that Br. Kölbing will be in circumstances to afford me a little more of that assistance, in the superintendence of this large settlement, and of the mission generally, of which I stand so much in need.

“Br. and Sr. De Fries have meanwhile repaired to Caledon, to try the effects of the warm baths at that place upon their constitutions, debilitated by rheumatism and other ailments. Br. Heinrich has undertaken, for the present, the duties of Br. De Fries. About the end of the present month, Br. and Sr. Schopman intend to set out on their journey to Enon. In this country, before a traveller ventures upon a journey, he is careful to ascertain that there is grass enough by the way to feed his oxen. This we understand to be the case, in the eastern district of the colony, though in this neighbourhood, the long-prevailing drought has pretty well destroyed all verdure.

“Previous to the Easter festival, Br. and Sr. Schopman spoke individually with the various classes of this congregation, of which pleasant but fatiguing duty, they afterwards made a very encouraging report. At our next conference, many persons were approved for an advance in the privileges of the church; of these 39 became candidates for baptism; 47 were appointed for that rite, 16 for reception into the congregation, and 46 for confirmation. During the whole of this sacred season, few of our people were absent from the services. Easter Sunday morning being very fine, we prayed the litany in the burial ground. On Easter Monday, we had a second festive celebration, in the course of which the 47 adults already mentioned, were admitted into the church of Christ by holy baptism, the largest number ever admitted at one time, since the establishment of this mission. It was truly a time of refreshing from the presence of the Lord, in which we trust all classes of our Hottentot flock had their share.

“The British and Foreign Bible Society has indeed conferred a

precious boon upon us, by the grant of a hundred Bibles and three hundred Testaments, for the use of our congregation. Our gratitude for this invaluable gift, we are unable to express in words, but we beg to assure our esteemed benefactors, that many a fervent prayer will be offered up on their behalf, by those into whose hands they have been instrumental in conveying the Word of Life. I am truly thankful to have to inform you, that the divine blessing has been vouchsafed to the work of our hands, during the progress of another year, and that the majority of our seven stations have been enabled to provide for their own maintenance, without drawing upon our general mission fund. It shall, meanwhile, be our endeavour to prove, by conscientious economy, that we are not disposed to abuse the goodness which the Lord has shown to us.

“At the close of the harvest season, we did not forget to remind our Hottentots of their privilege and duty, to contribute something towards the support of the missionary work. Several of them have already brought their offerings, and we trust that more will come in, in due season.

“The Retrospect of your Society’s Origin and History, we have perused with much interest, and with thankfulness to the Lord for the blessing, which he has caused to rest on the service, which, for a century past, it has rendered to the cause. We, too, have a jubilee celebration in prospect, before the close of this year; as on the 24th of December, (Christmas-eve,) fifty years will have elapsed since the Brethren Marsveld, Schwinn and Kühnel, sent hither in 1792 to renew the mission, arrived at Bavians-kloof, and there planted the standard of the Cross. We feel assured that our dear friends, who have from the very commencement of this work of God, taken so lively an interest in its prosperity, will not forget us in their prayers at that solemn season.

“As you have so kindly attended to my petition for a supply of copies of the Holy Scriptures, I am encouraged to prefer another, on behalf of our infant schools, both here and at the other settlements. *We are sadly in want of some pictures for their use, and should feel greatly indebted to any of our brethren or friends, who would have the goodness to help us to a few of these very useful, if not necessary, appendages to the education of very young children.*”

FROM BR. C. F. FRANKE.

“Groenekloof, April 13th, 1842.

“DEAR BROTHER:—It is time for me to give you some account of our proceedings at this place, where my dear wife and myself have had the favour to serve the Lord, for a period of two years and a half. I can say with truth, that we are both most happy, in the sphere of usefulness assigned to us, and that we feel quite at home with our fellow-labourers and the Hottentot congregation. Our numerous schools afford me abundant occupation, during great part of the day, and I am thankful to add, that it is of an agreeable and encouraging kind. Both in the boys’ and in the girls’ school, I give lessons in English twice a week, on which occasions the children read the New

Testament, and translate passages of it into Dutch. In general, the girls make greater progress than the boys, owing to their more frequent attendance. The latter are often prevented by the duties of the field or the stable, from coming to school as regularly as we could wish. In singing, also, our female scholars make greater proficiency. Several of them I have formed into a musical choir, by the help of which we have been enabled, on festival occasions, to perform very respectably a number of choruses and easy anthems. Had we an organ, to lead and sustain the vocal parts, we should have very little further to desire. An organist seems already provided for us, in the Hottentot youth, Nicholas Oppelt, a native of this place, who has been for some time in the institution at Genadendal, and has often led the singing of the congregation at that settlement. The great accession to the country members of this congregation which has lately taken place, and which consists chiefly of emancipated slaves, has led to a corresponding increase in the number of our pupils of both sexes. Our school-rooms are indeed often crowded in the most inconvenient manner, so that we have great need of a larger space, as well as of further assistance in teaching. The infant school, held in the vestry of the church, is in similar circumstances. In this school I also give instruction, three times a week, in scripture history, geography, and singing, and find myself well rewarded for my pains.

“Hitherto I have confined my remarks to the important subject of education, but I trust I may also report favourably of the spiritual progress of the mission established at this place, though we are not without painful evidences, that the enemy of souls is doing all he can to obstruct the work of the Lord, and withstand the operations of his Holy Spirit. Of this we had a distressing proof, during the very week in which we were blessedly engaged, in meditating in fellowship on the meritorious passion and death, and the glorious resurrection of our Lord and Saviour. In the course of this solemn and festive season, 42 persons were advanced in the privileges of the church, of whom 18 adults, and 5 children, were baptized into the death of Jesus on Easter-Sunday. Among those who attend these festivals, there are always many of our hearers at Wittezaand, where, I am thankful to say, we continue to hold divine service, greatly to our encouragement.”

FROM BR. W. C. GENTH.

“Elim, February 2nd, 1842.

“DEAR BROTHER:—During the past year, this congregation has experienced an increase of 146 souls, and consists at present of 183 communicants, 116 baptized adults, 147 baptized children, 131 candidates for baptism, 284 new people: in all, 861. You will, however, understand, that the whole of this company is never collected here at one time; on Sundays and festival days, there is, indeed, a great concourse of all classes, and, in general, our church is well attended. Among the hearers are many colonists and settlers from our neighbourhood, though not so many as previous to the establishment of the village of Bredas-dorp, about ten miles from hence, which has

now its own minister. Elim itself is a very lively place, and a busy missionary station; this is partly owing to our excellent water-mill, which attracts to us the population and the corn of the whole surrounding district. The public proclamation of the gospel of Jesus Christ, which proves a blessing to our own hearts, is listened to with great attention by those who attend it; but that which is the work of God, the belief in Jesus Christ, whom he hath sent, is here, as everywhere else, effected, not by might nor by power, but by the Spirit of the Lord. Of this truth we are daily convinced by our own observation and experience, and we are, therefore, I trust, the more earnest in praying for His gracious influences, to enlighten, convert, and sanctify poor sinners, and render them faithful even unto death.

“Our schools continue in a flourishing state. In the infant school there are 80 children, whose attention and progress afford us great pleasure. ‘The boys’ school is attended by from 40 to 60 pupils, and that for girls, by from 70 to 80. In all these institutions, the religious instruction of the pupils is faithfully attended to, and we trust, that the precious seed is not cast by the way-side. The rude and unbecoming conduct of some of the older boys, who have grown up, with but little of parental discipline, often, however, causes me trouble and anxiety. My dear wife has more pleasure and encouragement with her singing-school: the Hottentot girls are really musical, and have mostly fine voices.

“The present is the season of fruit, of which, however, there is no great quantity in this district. Herein we differ greatly from Genadendal. The gardens belonging to our people grow little besides beans and Indian corn. The harvest, throughout the whole of this district, has been most abundant: the price of wheat has fallen in consequence to fifteen shillings per muid (three bushels); of barley, to from four to five shillings. For this mercy of God we cannot be too thankful. The older I grow, and the longer I continue in the service of my gracious Lord—and I have now been nearly thirty years employed in his missionary vineyard—the more deeply do I feel my sinfulness and insufficiency, and my need of Jesus to heal, sanctify, and save me. May I ever be found cleaving closely to Him; and may my five dear children, (the eldest of whom, an only son, is twenty-three years of age, and the youngest, a little girl of five, is still with her parents,) be trained up for Him, to whom they have been dedicated from their infancy.

“Our esteemed friend and agent, Mr. Hancke, of Cape Town, continues to enjoy a remarkably good state of health, at the advanced age of above threescore and ten years. His faithful, punctual, and disinterested service of our missionary cause in this colony, has long entitled him to our sincerest gratitude. May the Lord reward him for them!”

FROM BR. J. LEMMERTZ.

“Enon, Nov. 25th, 1841.

“DEAR BROTHER:—I am thankful to inform you, that my dear wife and myself have not yet experienced any sensible decline of

health or strength, attendant on advancing years: meanwhile we find work enough of all kinds to do, and esteem it a privilege to put our hands to it. Nearly twenty-six years have now elapsed, since I left Europe for the shores of Africa, in company of your dear father. Our party consisted of five brethren and two sisters; of these, three are already at rest with the Lord, and the like number are in retirement in our German congregations. I only am left, to labour on in this blessed and fruitful field. When I look back upon the way by which the Lord has led me, all my life long, and especially since he called me into his service, I am indeed amazed at his love, mercy, and forbearance. How great things hath He not done for me, and how little have I done for Him, to show my gratitude!

“In the course of the past year, our congregation has again experienced a decline of numbers. Most of the Caffres and Tambookies, who were admitted some years ago at the request of the government, have, one after the other, returned to their own fertile country: and the majority of the Hottentots, who were compelled to seek employment with the farmers during the fatal drought which lasted from 1836 to 1838, have found it convenient to remain near them.”

“February 7th, 1842.

“Since I began this letter, I have had occasion to pay a visit to *Shiloh*, by which, as you may suppose, I have been greatly interested, having had the favour, thirteen years ago, to assist in the establishment of that station. I arrived there on the 7th of December, and was received with much love by our brethren and sisters. It afforded me no little pleasure, to see the two first converts from the eastern tribes, for whose benefit this settlement was formed, and to find them walking worthy of the Gospel. I refer to Salome, the Mantatee, who is now a valuable chapel servant, and Gihelmina, of the Tambookkie nation. During my short stay, I had the favour to administer the Lord’s Supper to the assembled congregation, and likewise to converse with the individual communicants. Most of these were personally known to me, and our intercourse was much to my own edification. I returned by way of Fort Beaufort and Graham’s Town. The greater part of the road, between these two places, is over mountains and through deep valleys, having been made by order of government, and chiefly with a view to the passage of troops and military stores, it is of a very superior description, and the journey, though somewhat tedious, is by no means unpleasant. In the course of last week, my wife and myself spoke with all the classes of our congregation, excepting the communicants, and found reason to be thankful, for the operation of the Holy Spirit on the hearts of many. The festival of Epiphany was a season of peculiar blessing for the members of our little flock, many of whom manifested great emotion, while attending the solemnities of the day.

“I regret to have to state, that the White river has once more ceased to flow, and our people are in consequence unable to cultivate their fields and gardens. Not a few have again left us, to seek their subsistence with the farmers, and great poverty and distress prevail among those who are left. May the Lord send refreshing rains, and

meanwhile approve Himself the Friend of the poor, and the Helper of the needy! In Him alone is our trust.”*

EXTRACT OF THE DIARY OF THE BRN. MARVELD, SCHWINN, AND KÜHNEL, FOR THE YEAR 1792.

“Being detained at the Cape Town from the 23rd of November to the 20th of December, we became acquainted with many persons residing there. We found here a company of awakened people, who meet together twice a week. There are above sixty persons belonging to this society, and we were immediately invited to attend their meetings. We met with several very worthy people among them, who rely for salvation upon the atonement of Jesus Christ alone. A spirit of true christian simplicity prevails in their meetings. They had read the Exposition of Christian Doctrine with much edification, and told us, that the prejudices which they had conceived against the Brethren, by false accusations, had entirely vanished. They likewise expressed great joy, that God had again opened a door for the gospel among the Hottentots. When we took leave, they told us, that they had wished and expected we would establish the rules and discipline of our church amongst them; but we informed them that we had no authority to do it.

“We received much friendship from the governor, whom we waited upon at different times, as likewise from the commissioners and Col. G. As to our journey into the country, these gentlemen advised us to wait for the arrival of *Baas Teunis*, who would take us with him, and lend us every possible assistance. This man is a *Baas* in the Company’s service, and has the inspection over a large district, in which he is respected as chief man, both the boors or peasants (European colonists or their descendants) and the Hottentots being subordinate to him.

“December 22nd, Mr. Clude (Cloete) of Constantia, sent us an invitation to spend the following day at his house. This place is eight hours’ ride from the town, and noted on account of the Constantia wine, growing there. Mr. Cloete told us that he had been one of our late Br. George Schmidt’s scholars. He would gladly have kept us some

* In reference to the jubilee of the renewal of the Cape Mission, and the establishment of the settlement at *Genadendal*, which has been celebrated on Christmas-eve last, we subjoin an extract from the Diary of the first three missionaries, who renewed the mission among the Hottentots in South Africa, which had been commenced by that devoted man of God, *George Schmidt*, “the apostle of the Hottentots,” in the year 1737. To the friends of missions we trust the following extract will prove interesting. What hath the *Lord* wrought during the past fifty years, for the once despised Hottentots, at that spot so prophetically named *Genadendal*, that is, *the valley of grace!* Here, sweet Sharon’s rose was planted by the above devoted labourer of God, and here, it was nourished with the heavenly dews of *grace!* Here at *Genadendal*, well cultivated fields and gardens, a flourishing village, inhabited by Christian Hottentots, Bushmen, Caffres, and negroes, and above all, neat but substantial school-houses, and a beautiful *sanctuary of the Lord*—delight the eye, and gladden the heart of every lover of man and of God. “*Not unto us, O Lord! not unto us, but to thy name give glory.*”—Psalms cxv. 1.—ED.

days at his house, but as we did not know when Baas Teunis might arrive, we were obliged to hasten back.

“We now heard what various opinions are entertained by the peasants concerning us. Some said—‘If the Hottentots are to be instructed in the way of salvation, we will gladly become Hottentots.’ Others said—‘If these Moravians come here to convert the Hottentots, they ought immediately to be put to death.’ Indeed, before we left Amsterdam, a gentleman from the Cape advised us to be very quiet in the beginning, and not to make our views too public, lest some of the peasants should do every thing to injure us. Not long after our arrival some peasants came to our host, Mr. Schmidt, to inquire whether it was really a fact, that Moravians were come to teach the Hottentots. The report spread like wildfire in the country, and we were considered almost as a new species of beings. We were not intimidated, but committed ourselves and the whole cause to God, our Saviour, convinced that nothing will happen unto us but what He pleases.

“December 17th, Baas Teunis arrived at the Cape Town. On the 18th the governor sent for us, introduced us to him, and desired him to assist and advise us to the utmost of his power, which he willingly promised. The governor then informed us, that he and the commissioners were of opinion, that we should do best to make our first settlement at Bavians-Kloof (Baboon’s Cliff or Rocky Glen), where our late Br. George Schmidt resided. We observed, that it would perhaps not be well to determine upon any particular spot before we had examined into the situation of the place, whether it would suit our purpose. He answered, that we might however look at it; and Baas Teunis remarked, that more Hottentots lived there than in any other part of the country. Some gentlemen had advised us to settle at a place called Tigerhoek, but we now resolved to follow the governor’s direction. On the 19th, we took leave of the governor, and he assured us of his favour and protection. The commissioners did the same, and wished us God’s blessing.

“We likewise called upon the ministers of the different parishes here, three Calvinists and one Lutheran, who all treated us with great kindness, and assured us of their readiness to serve us.

“On the 20th in the afternoon we set out, three of our friends accompanying us to some distance from the town, when we took leave, and mounted a waggon drawn by twelve oxen. At seven o’clock we halted, to feed the cattle, and eat our supper in the waggon. Baas Teunis had engaged to furnish us with provisions for the journey, and he now produced a large hamper, filled with a very large quantity of all kinds of eatables, and some bottles of wine, telling us that Mr. Schmidt had given it him for our use. In general we must here remark, that no father can treat his children with more kindness than we experienced from him, during our abode at Cape Town; may God richly reward him and his son-in-law for all their love! At nine o’clock we proceeded and travelled all night. Early in the morning of the 21st, we passed the river St. Lawrence and Hottentots-Holland. At eleven o’clock, we halted at the Palmitte River, where we dined. Baas Teunis leaving it entirely to us,

whether we would stop and rest, or proceed during the night; we preferred the latter. It is the general custom among the peasants here, to travel all night, and send the oxen to grass during the day-time. In the afternoon, we passed three rivers, and supped at eight in the evening under a small thicket. Early on the 22nd we crossed the river Sonderend, and at eight arrived at the company's post, Soete Melks Valley, where Baas Teunis lives. After breakfast, Baas Teunis showed us a room, in which he desired we would consider ourselves at home, till we could proceed. He offered meanwhile to care for our board.

"*December 24th* was the day, appointed for us to fix upon our future habitation. Before we entered upon so important an undertaking, we met, as we have done daily, early in the morning, to implore our Saviour's grace and help. We kneeled down and entreated Him, on the eve of the memorial-day of his nativity, to bless us by his holy incarnation, and sanctify us in soul and body as his redeemed ones, for his service. We commended ourselves especially unto his gracious guidance and protection, in fixing upon a spot for our future residence, that we may dwell in that place, where he has appointed we should serve him. At six o'clock, we set out in a waggon, accompanied by Baas Teunis. At seven, we reached Hartebeest kraal, where we discovered part of a wall belonging to Br. George Schmidt's first house. At ten we arrived at Bavians-Kloof. We went to a Hottentot kraal (hut or cottage) and inquired of the inhabitants whether they knew the place where George Schmidt's house had stood. The man immediately went with us, and showed us the very spot, where we found a large piece of the wall, and several fruit trees in the garden. There were three other trees, an almond, apricot, and pear-tree,* standing at some distance, of which the Hottentots declared, they were sure that George Schmidt had planted them. Some ruins of walls appeared here and there, being remnants of cottages, built by the Hottentots round their teacher's dwelling. We staid here three hours, and took a minute view of the whole situation. It appeared to all of us, that this was the place where the Lord would have us remain for the present.

"Baas Teunis then asked the Hottentot man who had shown us the place, whether he had heard that George Schmidt's brethren were come into the country to instruct the Hottentots in the way of salvation? The man answered, 'Yes, we have heard it; some peasants have told us, that people were come to teach us; that they would treat us very kindly in the beginning; but if we listened to them, more of their sort would come, take us and sell us as slaves to go to

* The following passage from a subsequent portion of the Diary is curious.

"On the 9th of January, a large baboon came into our garden, climbed up a peach-tree, and very composedly helped himself to the best fruit. One of the Hottentots immediately seized a gun to fire at him, but it missing fire, the baboon escaped. We are much afraid, that we shall not be able to keep any fruit for these creatures. Brother Schmidt's large pear-tree bore an amazing quantity of fruit, but before it could well ripen, the baboons had cleared the tree. They are hereabouts in great numbers, and come down the hills at night in large companies, howling dreadfully." At present a baboon is a rarity.

Batavia.' When we had returned to the Hottentot's cottage, Baas Teunis asked his wife whether she had a mind to be taught? 'No,' replied she, 'I am too old' (she was about thirty years old), 'and do not choose to learn.' Baas Teunis answered—'Well, if you yourself don't choose to learn, you should however not hinder your children, nor suffer yourselves to be made fools of by the peasants. Our governor has sent these men to teach you, and in case you are willing to learn, to baptize you, that you may know what is good and bad, and become Christians. The peasants shall not hurt you. Our governor loves you, and has therefore sent these teachers, charging me to bring them to you. If they were not good men, he would not have recommended them so earnestly to me, nor would I have brought them to you.'

"We now proceeded to Serjeant's River, about half an hour's ride further, where we heard that a person lived who had been baptized by Br. George Schmidt. As soon as we arrived, all the Hottentot men, women, and children placed themselves in a very reverential manner round Baas Teunis. He immediately inquired, where the person lived, whom George Schmidt had baptized, upon which some went to her hut, and led her to us, for she was so old, that she could not walk by herself. Having seated herself in the midst, Baas Teunis addressed them, as he had done the former, and they all promised to follow his advice. We then asked the old woman, whether George Schmidt had baptized her, and how he called her? She answered, that he called her *Helena** in baptism. Whether any more of those he baptized were still living? She answered, that she was the only one yet alive. Whether she knew that George Schmidt was dead? to which she replied in the affirmative. We then inquired, whether she remembered any thing of George Schmidt's doctrine? She confessed, that she had forgotten all. 'But,' said we, 'have you forgotten, that he told you of Jesus, who, though God from heaven, became a man, and died on the cross, to save us from our sins?' She replied, 'That I remember.' We then told her, that we were George Schmidt's brethren, and if the Hottentots desired to be saved, we would point out the way unto them, as he had done. The old woman exclaimed, 'Thanks be to God!' This word filled our hearts with joy. She added, that she had still a book in her possession, given to her by George Schmidt, upon which one of them ran and fetched it. It proved to be a Dutch New Testament, and was very carefully enclosed in a leather bag, wrapped round with two sheepskins. She could formerly read, but is now almost blind. Another woman, about 30 years old, who has learnt to read from her cousin, one of those baptized by Br. Schmidt, reads to her; and we desired her to let us hear her. She immediately opened the second chapter of St. Matthew's gospel, and read the history of our Saviour's birth, and the adoration of the wise men, pretty well. Being asked, whether she knew what she had read, and who the child Jesus was? she answered that she did not know him. We then told them, that when we should live among them, we would

* This was a mistake, her name having been Magdalena.

explain it to them, and added, that this was the very day on which we celebrated the birth of Jesus. Baas Teunis closed the conversation, and said, 'When your teachers move to this place, you must help them to build their house, and do not suffer the peasants to deceive you. Don't believe their tales, but believe me, for you know that I seek your welfare.' To this they gave their hearty assent, and we left them. As soon as we had taken leave, they sat down upon the ground, and remained sitting as long as we could see them. Baas Teunis, however, informed us, that not much dependence must be placed upon their promises. We then drove to the dwelling of Baas Teunis's eldest son, which is not yet quite finished. He will be our next neighbour, about an hour and a half's ride from our place. We arrived safe at home about 7 o'clock."

The following additional notices from the same Diary, and one of later date, will form an interesting supplement to the foregoing narrative:—

"On the 5th of January, we laid the foundation-stone of our humble dwelling. The texts of Scripture appointed for this day in our congregations, were very remarkable, in reference to this mission: The first was—'*The Lord thy God turned the curse into a blessing unto thee, because the Lord thy God loved thee.*' Deut. xxii. 25. And the second, '*Love your enemies: bless them that curse you: do good to them that hate you: and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven.*' Matt. v. 44, 45.*

"To-day, old Helena came to bid us welcome. She lives about an hour's walk from hence, and had spent three hours in crawling hither. She related, that she was the first who came to Br. George Schmidt to be taught, and she then cooked for all those who assisted him to build his house. He bought flour and barley for the people, and a great many came to work. But at that time the Hottentots were not so poverty-struck as at present; they had much cattle and meat, and milk in abundance. The country was likewise better inhabited. Upon inquiry, from what so great a change could have originated, she answered, that as soon as George Schmidt returned to Europe, the Hottentots went to work with the peasants, and entirely forsook this place. She added, that as soon as our house is finished, she would come again to be taught. But when we spoke to her of our Saviour, she appeared as ignorant as the rest. They all understand Low Dutch; but when we speak to them of spiritual things, they seem to hear a new language, and we must explain our meaning as we proceed."

* The former of these texts appears prophetic of the opposition and hostility which the mission was shortly to encounter, and the prosperity which God had designed for it; while the latter pointed to the spirit, which it would be the duty of the brethren to cherish, towards those who wished them evil, and by the exhibition of which, they should be enabled to conciliate their persecutors, and even to confer a blessing upon them and their descendants.

FROM THE DIARY OF 1800.

“ On the 3rd of January, was the funeral of old Helena, baptized by our late venerable brother George Schmidt.

“ We saw her for the first time, on the 24th of December, 1792. At first, she could tell us very little about Brother Schmidt and his ministry, but by degrees her memory seemed to awake, and it surprised us to hear her relate the manner in which he taught the Hottentots, mentioning the exact time of his meeting them, though upwards of fifty years ago. She always expressed the most fervent gratitude to God, for having again sent teachers to her nation. She lived to a great age, and grew so feeble, that for the last two years she could no more come to the chapel. But it was a pleasure to us to visit her. When we heard that brother Kohrhammer and his wife were coming to us, and told her that she would soon see a sister from Europe,* she seemed to revive and said: ‘ I wish much to go home to our Saviour, but now I pray him to let me live long enough in this world to see this sister arrive, and then I will gladly depart. This her wish was granted, and when we mentioned brother and sister Kohrhammer’s arrival, she wept for joy, and on their reaching Bavians-Kloof, begged some of her friends to carry her to our house, to bid them welcome, and especially to see and speak with sister Kohrhammer. We shall not easily forget what we felt at that meeting.

“ She spent her time, till her happy departure, in a state of calm resignation to the will of the Lord. Her patience under great pain and weakness was exemplary, for she could not quit her dwelling by herself, for many years. She was well known in the country, and respected by many persons of consequence. The English officers also generally inquired after her, and visited her in her hut, leaving now and then an alms with her. She testified to all visitors her faith in and love to Jesus Christ her Saviour, and many were greatly edified thereby. When we visited her she declared her gratitude for it in the most expressive terms. Thus she remained waiting for the coming of her Lord, till she breathed her last, early on the 2nd instant.”

[From the “ Periodical Accounts,” &c.]

III. LABRADOR.

THE voyage to and from the coast of Labrador, which the Harmony has once again performed in safety, through the tender mercy of our God, presents but few features deserving of particular notice. Though her departure from London was unusually delayed, and she encountered a succession of calms and contrary winds, during the earlier portion of her passage across the Atlantic, she was favoured to cast anchor in Hopedale harbour, as early as the 1st of August. Hence

* The first three missionaries were unmarried men.

she proceeded to Nain, which she reached on the 16th of that month, and, after visiting Okkak, arrived at Hebron on the 2d of September. On the 6th she sailed from that port, but was detained off the coast for nearly a week, by adverse winds, owing to which, her return to her anchorage at Horselydown, did not take place till the 27th of October, a later date than the Society has had to record, for a full period of a quarter of a century.

As passengers, she has brought home the single brethren Barsoe and Seldenschlo; the former on a visit, the latter with but faint hope of his being able to resume his pleasant labours; his general health, and his eye-sight, having been too seriously affected by the severity of the climate.

Nor is the retirement of Br. Seldenschlo the only loss which the mission in Labrador has sustained during the year past. By the departure of Sr. Albrecht, on the 23d of April, by means of a consumptive disorder, it has been deprived of the services of a faithful handmaid of Christ, while her dear husband has been called to mourn over the dissolution of a marriage union of only three years' duration, from which he had derived equal comfort and support.

At the two southern settlements of Nain and Hopedale, both missionaries and converts were affected more or less severely by a complaint, resembling, in its general character, the influenza of Europe, and which occasioned much suffering and distress, during several months of the past winter. Among those to whom it proved fatal, was the worthy Esquimaux brother Boaz, of Hopedale, a man who, by word and by example, bore testimony to the power of the grace of God which bringeth salvation, and who was held in general and deserved esteem by his countrymen.

Though the Esquimaux had but indifferent success in the seal-hunt, they were enabled, through the divine blessing, to make a provision for their families, sufficient to secure them from absolute want of food. At Hebron, the mission experienced two heavy losses, by which the Esquimaux were also sufferers;—in the carrying away, by the drift ice, of six large and expensive seal nets, and the entire destruction of two floats of timber, chiefly firewood, of the estimated value of nearly £50, which were broken up and dispersed by a storm, when within a few leagues distant from the settlement. The remarks of the missionaries, on the subject of this disaster, are commended to the kind attention of our readers.

The Report which our brethren are enabled to make, of the spiritual progress of their congregations, is on the whole encouraging; though they remain deeply sensible of the need there exists of a renewed outpouring of the Spirit from on high, to render the wilderness around them, in every respect, a fruitful field. It is, meanwhile, a subject of thankfulness to them, and will be such to the friends of the mission in Europe, that the word of God, and the ordinances of his house, continue to be highly valued by the Esquimaux believers; and that the children, especially those of tender age, receive with eagerness the instruction imparted, and listen with delight to the lessons of a Saviour's love.

Owing to a variety of causes, the return-cargo of oil is this year
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unusually deficient; and the Society cannot help, therefore, looking forward with some anxiety to the very extensive repair of the Harmony, which must be undertaken before she ventures upon another voyage. In reference to this, as well as to every other circumstance connected with the trust, which, 71 years ago, was so cheerfully accepted by their predecessors, and on the discharge of which, the divine blessing has so graciously and so strikingly rested, the Society would humbly, yet confidently, adopt the motto, as they would also follow the faith of Abraham, and say, *Jehovah-jireh*, "The Lord will provide."

LETTERS RECEIVED BY THE BRETHREN'S SOCIETY FOR THE FURTHERANCE OF THE GOSPEL, FROM THE MISSIONARIES ON THE COAST OF LABRADOR.

"Hopedale, August 8th, 1842.

"DEAR BRETHREN:—On the 1st of August we had the great joy to see the Harmony cast anchor in our bay, and to welcome the worthy captain and mate as visitors, together with our dear Br. and Sr. Erdmann, the widow Sr. Hahn, and the single Br. Ribbach, as fellow-servants in this mission. The following morning, we assembled at an early hour, to bring our thank-offering to our gracious and merciful Saviour, for the renewed proofs of his goodness and protecting care, vouchsafed to us, our fellow-servants, and our Esquimaux flocks, and to dedicate ourselves anew to his blessed service. For the abundant supply of the necessaries of life which you have again sent us, and for the valuable presents of various kinds, for our own use, and for the benefit of our dear Esquimaux and their children, we beg to make our most grateful acknowledgments to your Society, and to our esteemed Christian friends.

"During the year which we have now to review, it has pleased the Lord to visit our mission family, and the families of our Esquimaux, with severe sickness. Soon after the departure of the ship, in the autumn of 1841, a disorder very similar in character to the influenza of Europe, broke out among the Esquimaux, and by means of it, several of their number were called into eternity. Among these was our worthy brother Boaz, over whose removal we cannot but mourn, inasmuch as for many years past he had afforded to his countrymen an example worthy of general imitation. He was soon followed by a young married man, who left behind a widow, and four young children. We too had our share in the suffering caused by this epidemic, but before the close of the year were so far restored to health, that we could resume our severally allotted duties, and enter upon a new period of time, in thankful and confident reliance on the future gracious support of that Lord, who thus far hath helped us. Meanwhile our Esquimaux continued to be more or less affected by the complaint, and towards Easter it broke out afresh, with such violence that in a short time our congregation assumed the character of one great infirmary. On this occasion, elderly people were the chief sufferers, and several of their number, as well as several children, were among its victims. We did our utmost to relieve the wants of the poor patients, by supplies both of medicine and provisions; nor did

we fail to direct them in their distress to the only Saviour and helper in time of need. And we have reason to hope, the Lord gave his blessing to our exhortations and advice, and that those whom he saw fit to call out of time, were duly prepared for the change that awaited them. The abundant store of fruit sent us by our dear Christian friends in Wirtemberg, proved most serviceable to us on this occasion. It enabled us, not only to supply the sick with as much as they needed, during their time of suffering, but also to make a bountiful distribution among the Esquimaux families, both at Christmas and Easter. Nevertheless so obstinate was the complaint, that even among those who were able to attend the services of Passion-week and Easter, there was scarcely an individual who was able to speak a loud word, or who was not troubled with a cough. You may therefore imagine, with what difficulty and with how many interruptions we went through the solemnities of those blessed seasons. On the whole, we can give our people the testimony, that they were faithful attendants at the house of God during the past winter, and that it was evident, from the declarations of many of their number, as well as from their general demeanor, that the Holy Spirit was carrying on his work in their hearts, and applying the testimony of the love of Jesus to sinners, which it was our privilege to deliver. We rely confidently on the gracious promise of our God, that his word 'shall not return unto him void, but accomplish that which he pleases, and prosper in the thing whereto he sends it.'

"The pictures illustrative of scriptural subjects afforded great delight to the children, on whose behalf, we beg to offer very grateful acknowledgments to the kind friends, to whose bounty they are indebted for them. As the schools begin at nine in the morning, and continue till twelve, and it would be difficult to secure the attention of very young children for three successive hours, we have adopted the practice of producing one or two of the pictures every morning, and explaining their meaning to our attentive pupils, on which occasions we were glad to find the elder ones prepared with references to the passages of Scripture, whence the subjects were derived. Thus we also obtained many an opportunity of leading the lambs of the flock to the 'Good Shepherd,' the friend of children, and encouraging them to diligence and attention to the instruction received. Their attendance at the school throughout the winter was indeed exemplary; seldom was a child missing, however cold or stormy the weather. The yearly examination of the schools proved that our labours in this department had by God's blessing not been in vain. Of the forty children belonging to the infant school, ten had learned to read with facility, and were accordingly promoted to a higher class. The little rewards which the kindness of friends enabled us to distribute among them were thankfully received, and proved a means of exciting them to greater zeal in the attainment of useful knowledge. Last winter we had the joy to admit four heathen visitors from the south as inhabitants of our settlement. We trust that they have come to us with a sincere desire to hear the word of God, and that they have made up their minds to submit to some difficulties and privations. Here they must obtain their livelihood chiefly upon the sea or ice, for which

occupation they are without the requisite implements; in the south, they lived among the Europeans, and became habituated more or less to their manner of life, which is quite unsuited to the circumstances and wants of a native Esquimaux.

“The winter proved both rigorous and of long continuance, and was accompanied with heavy falls of snow. From December to the beginning of June it scarcely ever thawed; and, during the whole of this period, our coast was blockaded by the ice. About the middle of June, fine weather set in, and for several weeks it was really delightful to watch the growth of our garden productions. The cold and damp weather, which we have had since, has, however, greatly retarded their progress; and the prospect of a good return is, therefore, but indifferent. The Esquimaux were altogether unsuccessful in their autumn seal hunt; but as they captured a considerable number of seals in the course of the following winter, and had already, the summer of 1841, laid in an unusually large stock of dried fish, under the impression that the ship would not make its appearance at all, they were mercifully preserved from suffering want.

“Commending ourselves and our Esquimaux congregation to your affectionate remembrance at the throne of grace, we remain,

Your faithful brethren, of the Mission Conference at Hopedale,
JOHN PETER STOCK, ZACH. GLITSCH,
J. CHAS. BECK, CHR. BARSOE.”

FROM NAIN.

“August 20th, 1841.

“DEAR BROTHER:—The tidings of the safe arrival of the *Harmony* at Hopedale, which reached us on the 7th of August, called forth, once again, the liveliest feelings of joy and gratitude. In fellowship of spirit with all our dear fellow-servants, we brought our humble tribute of thanksgiving and praise to that gracious Lord, who continues ‘to crown the year with his goodness;’ for in the safe return of the ship to this ice-bound and inhospitable coast, we seem to have an annual and an undoubted token of his purposes of love and mercy towards us and the poor Esquimaux nation.

“Among the official communications, which we had the favour to receive, by post-kayaks from Hopedale, none proved more interesting or important to us than your brotherly circulars, and accompanying retrospect of the origin and history of your society, during the past hundred years. Every subject thus brought before us riveted our attention in no ordinary degree; and served to renew within us the earnest desire and determination to devote ourselves, with all our powers, to the cultivation of the field of labour assigned to us on this coast.

“The information you have given us, relative to the continued labours of Christ’s servants, both in Christendom and in heathen lands, rejoices our hearts, inasmuch as it is evident, that, notwithstanding all the craft and power of the great enemy, the cause of our Master is rather advancing than declining. In your feelings of thankfulness for the preservation of peace among the nations of Europe, we fully sym-

pathised; and, as your loyal fellow-subjects, we did not fail to join you in supplications to the King of kings, that he would graciously bless, and mercifully preserve, the young prince, whom he has given to our sovereign and the British nation.

“Of the state and progress of our congregation, during the year past, we have nothing very striking to relate, manifold as have been the tokens of our heavenly Father’s love, forbearance, and faithfulness, vouchsafed to each division of it. On the return of our Esquimaux from their several provision places at the commencement of the winter season, we had many opportunities afforded us of scattering the seed of the kingdom, and of watering the rising blade; and we can declare, with thankfulness to Him alone who giveth the increase, that we were not left without proofs, that our labour was accepted and blessed, and that fruits of righteousness were produced to the praise of his holy name.

“The church was diligently attended, and the various festivals celebrated with gladness of heart, by the majority of our people. The schools were also well frequented, and many of the children made good progress in learning.

“The winter proved stormy, and the weather variable, with less of snow than usual. Though the Esquimaux were altogether unsuccessful in the seal hunt, the abundant supply of fish obtained by many families during the previous summer, was the means of averting absolute want. Epidemic disorders were frequent, and, in a number of instances, proved fatal to those who were attacked by them. We had reason to hope that the most of those, who were thus called hence, died in ‘the faith of the Son of God, who loved them and gave himself for them.’

“In our mission family we had our share of trial and suffering. Soon after the departure of the ship last year, the health of our dear sister Albrecht began to fail, and, after languishing through the winter, under the pressure of a consumptive complaint, she departed gently and happily to the Lord, on the 23d of April, greatly lamented by her fellow-servants. In the affliction of our dear Br. Albrecht, who has thus become a widower, after a short marriage union of about three years, we tenderly sympathised, beseeching the Lord to be his comforter and helper under his severe bereavement. In the course of the same month, we had nearly all to suffer more or less from the prevailing influenza, from which, however, we gradually recovered.

“During the past year 15 children were born and baptized; 7 persons received into the congregation; 2 admitted to the holy communion; 4 couples were married; 16 adults and 6 children departed this life; and 8 persons removed to Hopedale. The congregation at Nain consists of 94 communicants; 39 received adults; 29 baptized adults; 133 baptized children; 18 new people, excluded, &c.—total 311 persons. These dear souls we commend with ourselves to your continued remembrance and prayers.

J. LUNDBERG,

C. G. ALBRECHT,

F. C. FRITSCHÉ,

C. G. SELDENSCHELO.”

FROM OKKAK.

"August 24th, 1842.

"DEAR BRETHREN:—With the deepest interest we have perused your brotherly letter, and the comprehensive review of the history of your society and this mission, during the 71 years, which accompanied it. We feel that it is neither the desire after honour, nor the love of wealth, that has united our hearts so closely up to this hour; nothing else than the lively and powerful conviction, that we are the servants of the same Lord, even of Him who shed his blood on Calvary, and, dying, exclaimed, 'It is finished!' has constrained us to enter into covenant with each other, that we will combat as faithful soldiers under the banner of his Cross, and seek to gain some souls also from this once barbarous nation, who may reward him for the travail of his soul. We believe and hope, that, during the 71 years of the existence of this mission, many a poor Esquimaux has departed this life in reliance upon his all-sufficient merits; *how many*, is known to none but him, who beholds all things both in heaven and upon earth, as they really are, while we see through a glass darkly, and often fail in our judgment. Daily are we reminded, that it is our duty and our privilege, while engaged in his service, not to estimate the power of his grace, and of his holy word, according to the measure of our little faith, even for a single moment, but in deep humility and in simple dependence on his gracious promises, to continue to seek 'while it is called to-day,' and to do what we can, whether the sky be bright or lowering, to gather into the shelter and security of his fold, those sheep of his who are scattered abroad.

"Over the spiritual course of our congregation, we are able to rejoice, though with fear and trembling. It has been, and remains, our earnest desire, to have a church composed of members intent on keeping the commandments of the Lord, and walking in his ways. This desire, we believe, has been, through grace, bestowed upon many of our people; yet both they and we are conscious, that it has been, hitherto, but imperfectly fulfilled. The services of the house of God have been numerous attended, and greatly blessed. This we may especially declare, in regard to the celebration of the Lord's Supper, and the solemnities of the Passion and the Easter seasons, which were truly times of refreshing from the presence of the Lord. Our private conversations with individuals were often very edifying to us.

"In our numerous and well-frequented schools, satisfactory progress was made by the pupils, both in reading and writing. Some of their specimens of penmanship would have done no discredit to a European class. What we chiefly desire to perceive among the dear children committed to our care, is a larger measure of spiritual life, and a more tender love to Jesus in return for his great love to them. And these fruits of the Spirit we will still hope to see vouchsafed in due season.

"Both Benjamin and Jacob have shown great, and we trust sincere, contrition for the faults which they had respectively committed, and of which it was our painful duty to inform you in our letter of last year. From what has since transpired, we are willing to believe, that the former had not acted towards us with the duplicity, with

which he appeared at first to be justly chargeable, but had been, to a certain extent, deceived himself,—‘for the children of this world are wiser in their generation than the children of light.’ Nevertheless, we cannot consider him to have been free from blame, and now that he is restored to his privileges and office, it is our earnest prayer that he may be enabled so to employ the talents entrusted to him, and of which his gift of utterance, and the acceptance which he finds with his countrymen, are none of the least,—that fruits of righteousness may be produced, to the praise and glory of God, and made manifest in his walk and conversation.

“The case of Jacob has afforded us an additional proof of the tenacity with which those who have been born and brought up in heathenism cling to their early superstitions, even after they have tasted the grace and goodness of the Lord. What this poor man chiefly needs, is a deep and an abiding impression of the sufferings which the Lamb of God endured on Gethsemane and on Golgotha. Hereby alone could himself and other of his countrymen, who are by no means deficient in the understanding of divine truth, be qualified to become preachers of the Gospel among their heathen neighbours. It has long been our wish to pay periodical visits to our Esquimaux, at the several places to which they resort in the spring of the year; and we regret that this wish, owing to various causes, has hitherto remained unfulfilled. Some of our people wander nearly 200 miles inland, in quest of rein-deer, others repair to the trout-pools, about 70 miles off, and others again to the sea-coast, in pursuit of seals. To reach all these scattered families would, of course, be impossible. Many of them find their way to us again, at the monthly celebration of the Lord’s Supper, and a still greater number attend the solemnities of Whitsuntide. The festival of the 13th of August, falling later in the year, brings together nearly the whole of our congregation.

“The past winter afforded us abundant proofs of the providential care of our heavenly Father, in the supply of the temporal necessities of our people. The blessing of health was likewise generally enjoyed by them; nor was the epidemic which prevailed at the southern stations permitted to enter our borders. From our gardens we had a tolerable return, so that, during a considerable portion of the winter, potatoes, turnips, and cabbages, were seldom wanting at our table. For turnips we often obtained in barter from the Esquimaux, hares, partridges, &c. The winter proved moderately cold, but the snow was more than usually abundant. In our yard, and behind our mission premises, it lay eighteen feet deep, and caused us trouble enough. It was not till the month of August, that we had any thing like genial weather, and that our gardens began to put on their summer garb.

“In the beginning of April, we had the pleasure to be reinforced, by the arrival of Br. and Sr. Freytag, from Hebron, soon after which Br. Vollprecht returned to that settlement, attended by our best wishes, and our thanks for the help he had so kindly afforded us, in the time of our need.

“We are very grateful to your Society, for the interest you con-

tinue to manifest in the instruction of the young. The copies of the Esquimaux spelling-book which you have sent us, will be very useful in our schools. Copies of the Pentateuch, and the hymn-book, continue to be turned to good account by our dear people, who often express their thankfulness for these valuable gifts. From the former they have obtained a deeper, and we trust an abiding impression, of the exceeding sinfulness of many of those practices, which are so common among the heathen, and to which, alas! even some who profess to be believers in Christ are by no means strangers.

“Your remarks upon the financial embarrassment in which our missionary work is involved, and your account of the effort for its relief, which is in progress among our brethren and sisters, and Christian friends in Great Britain, were perused by us with great interest, and with an earnest desire to take a share in this work of love. We have felt it a privilege to cast in our mite unto these offerings of God, and each of us will inform your treasurer, in his private letter, of the amount of his individual contribution. That the Lord will accept and bless the efforts of his servants, for the promotion of his own work, we cannot for a moment doubt.

“The Centenary festivals which marked the progress of the year past, were celebrated in fellowship of spirit with the members of our church at home. We were filled with thankfulness and abasement in the review of the mercy and forbearance of our covenant-keeping God, and were led to exclaim with the prophet of old, ‘Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage.’

“On the 10th of November next, when your own congregation will assemble for the celebration of the hundredth anniversary of its establishment, we shall be with you in spirit, and implore an abundant blessing upon all its members and ministering servants.

“In conclusion, we commend ourselves and the Esquimaux flock at this place, consisting of 363 individuals of all ages, to your affectionate remembrance and prayers at the throne of grace.

J. G. KNAUSS,
GEORGE HERTZBERG,

AUG. FREYTAG,
FRED. MARTIN.”

FROM HEBRON.

August 24th, 1842.

“DEAR BRETHREN:—Another year has passed over our heads, the progress of which has been marked by numberless tokens of the loving kindness, forbearance, and faithfulness, of our gracious Lord. With the exception of Br. Morhardt, who had more or less to suffer from his old complaint during the winter, our mission family generally enjoyed the blessing of health. To this the almost daily use of vegetable food, with which our table was abundantly supplied through the providential goodness of our God, was doubtless greatly conducive. The produce of our gardens lasted till the end of March, and our stock of potatoes nearly till the arrival of the ship. The stormy weather which prevailed during the last three months of 1841, gave rise to many anxious thoughts about our poor Esquimaux. This was

particularly the case when our people returned from net-station (Nulliak) for the celebration of the 13th of November. The accounts which they brought of the almost entire failure of their attempts to catch seals, were truly disheartening, and it was evident that even the naturally thoughtless Esquimaux were full of apprehension for the future. So fearful at this time was the swell of the sea, that even the oldest of our people cannot remember to have witnessed anything like it. For a long time the islands, which are ordinarily visible from our coast, were entirely concealed from view by the waves. The drift-ice, which was thrown upon the coast by these furious storms, occasioned us the loss of six valuable seal-nets, which it will cost a considerable sum to replace.

“ We are thankful to add, that before the creeks were completely blocked up with ice, our people obtained a sufficient number of seals in nets, to keep themselves and their families from want, during the remainder of the winter.

“ Disorders of one kind or other, prevailed among them to a greater extent than usual, and we were often called to administer medical advice and aid to the patients, who were of various ages.

“ The spiritual state of our flock was on the whole satisfactory; and we had many opportunities of tracing the gracious operations of the Spirit of God on the hearts of its individual members. Many of our communicants were a real edification to us, not only by their simple and heartfelt declarations on spiritual subjects, but also by a walk and conversation consistent with their profession. It was pleasing to us to learn, that in the course of a free and unreserved conversation, which the female members of the congregation had with each other, they exhorted one another to increased vigilance and faithfulness in their attendance at the house of the Lord.

“ Br. and Sr. Freytag having left us for Okkak, agreeably to their call, we were hereby prevented from repeating our visit to the heathen at Sægtek. We should have regretted this the more, had not the visits of these poor people to our settlement been rather more frequent than usual, and an opportunity been thus afforded us of making known to them the way of salvation. One boat's company showed much attention, and behaved with great propriety, promising on taking leave, that they would remove hither next spring. Among those who have come to us during the year past, was a young single man from Sandwich Bay, who had been advised by his employer, a European residing on the Koksoak, to come hither for religious instruction.

“ Since the departure of the Harmony in September last, seven children have been born and baptized at this place; two adults have become communicants, and four admitted as candidates for baptism. Four persons have come to live with us, and one has returned to the heathen. The number of souls under our care at present, is 202.

“ We regret to have to inform you, before the close of our letter, of the very serious loss we have sustained, by the dispersion of two great floats of timber, consisting of about 250 trunks of fir, which, on the 14th inst., were driven from their anchorage by the fury of the wind and waves, and carried out to sea. This grievous intelligence,

which has only just reached us, has sorely damped the pleasure, which the safe arrival of the Harmony in our Bay never fails to produce. Only those who have experienced the rigours of such a winter as we must encounter, can enter into our feelings of anxiety, at seeing ourselves thus suddenly deprived of our expected supply. Yet distressed as we are at the loss we have sustained, we cannot be too thankful to the Lord, for his protecting care of our poor people, all of whom succeeded in reaching a rocky island, though with the utmost difficulty. On this desolate spot, they had to remain three whole days, without food, and with a very scanty supply of fresh water. On the 17th, they were providentially rescued from their perilous situation. We regret to say, that not only were the two floats entirely lost, but also a considerable quantity of blubber belonging to the Esquimaux to the south of this place, who had gladly availed themselves of the opportunity of sending home the booty they had taken. On this occasion our Esquimaux brother, Wilhadus, has lost his newly-built boat, and he has himself sustained severe personal injury. Altogether, this is the heaviest calamity that has befallen the mission at this place, and, as such, we are assured, that it will call forth the sympathy of our brethren and Christian friends at home. Not only are we hereby deprived of our expected winter supply of fuel, but we have also lost the means of assisting our people in a time of scarcity, by the employment which the splitting of firewood affords, and for which they receive a proper remuneration. We desire, meanwhile, to humble ourselves under the mighty hand of the Lord, and to commend ourselves, and our poor Esquimaux, the more earnestly to his merciful help and support during the approaching winter.

“*Sept. 5th.*—On the 2d of this month, the Harmony arrived with us in safety, and we had the joy to welcome our dear Br. and Sr. Erdman, as our future fellow-labourers, and to enjoy, for a few days, the society of the two brethren, Barsoe and Seldenschlo, on their way to Europe. We commend them, with the ship, and all on board, to the protecting care of our heavenly Father; and with a cordial salutation to your society, and all our dear Christian friends, remain your affectionate brethren,

“J. L. MORHARDT, T. T. VOLLPRECHT, JONA. MENTZEL.”

IV.—JOURNAL OF A VISIT TO THE BLUE RIDGE, IN PATRICK AND CARROLL COUNTIES, VIRGINIA, IN OCTOBER, 1842, BY THE BRN. V. ZEVELY AND ED. SENSEMAN, OF SALEM, N. CAROLINA.

THE health of our Home Missionary Br. V. Zevely having of late perceptibly declined, he was very anxious to pay another and a farewell visit to his mountain friends, and being desirous to enjoy the company of one of his brothers in Salem, he requested Br. Edwin Senseman to join him upon this missionary tour. A suitable time having offered itself in the month of October, it was proposed with the permission of God and the acquiescence of the Board of the Society, to spend three weeks on this most instructive, edifying, and

delightful excursion. Being well provided with tracts for distribution handed over to us by several friends, we left home very early on Saturday morning, the 8th of October. Leaving Bethabara and Bethania to our left, we passed over somewhat unfrequented roads and reached a public house 19 miles distant from Salem, where we took dinner. After resting an hour or two we continued our journey, leaving the stage road to our left, and proceeding nearer to the Sauratown mountain. Of part of this mountain ridge, as well as of the Pilot, we had frequent and beautiful views. Our road for the greater part of the afternoon led through a very thinly settled region. The weather, which had been pleasant in the forepart of the day, became lowering during the afternoon. Some time after sunset we arrived at the hospitable dwelling of a kind friend of Br. Zevely's, where we lodged, for the night. We were very kindly received by the whole family and entertained in the best manner. In the evening after supper we had family worship, in which I led, on account of the bad health of Br. Zevely. We found much sincerity of purpose in this family. Being much fatigued, we soon retired, thankful unto a kind Providence whose protecting hand had been so far kindly extended over us.

Sunday, Oct. 9th.—Upon rising in the morning we found the sky thickly overcast by threatening rain. We felt very anxious, fearing that few people would attend our meeting should it commence raining in the forenoon. We remained at the house of our kind host until about 11 o'clock, and then proceeded with the whole family and several members of his son-in-law's family to the meeting-house, generally known by the name of Westfield. Before we arrived there it had already commenced raining. Nevertheless we found a very respectable number of people assembled. This meeting-house is large, consisting of two houses built side by side. Being very old, however, it is much dilapidated, and the roof so decayed that during a severe shower it would not afford any shelter to a congregation. It is built, according to the custom which prevails among the "*friends*," without a pulpit for the speaker. Br. Z. and myself sat upon a high bench, while the greater part of the congregation sat, owing to the arrangement of the seats, with their backs towards us. The shower of rain did not prove however very heavy, nor of long duration, and gave us, therefore, no great inconvenience. After opening in the usual manner, I preached upon the words of the Saviour recorded Matt. xiv. 27. Br. Zevely followed me with an earnest and affecting exhortation, being however obliged by ill health to desist earlier than was his desire. After he had delivered a closing prayer and we had joined with the congregation in singing, I dismissed it with the benediction. Immediately after service we continued our journey, the rain meanwhile having ceased. We soon came within sight of the Blue Ridge, the prospect extending from 30 to 40 miles. I was much delighted with this view, although it was somewhat intercepted by trees. After passing a house where Br. Z. has been frequently and kindly entertained, we reached our point of destination for this evening. This was the dwelling of a gentleman well known as a public man. We found the father of the family at home, and the mother soon after arrived, having at-

tended divine worship at a meeting-house some miles distant. We were welcomed and entertained in the most friendly manner. After supper Br. Z. attempted to lead in family worship, but while engaged in reading from the scriptures he was suddenly seized with illness, which obliged him to desist and seek the open air. It therefore again devolved upon me to perform this delightful service.

Monday, Oct. 10th.—The weather was still very cloudy in the morning, and in the course of the day it rained considerably. I led in family worship in the morning. After breakfast we continued our journey towards the Volunteer Gap. Upon leaving the main road however we mistook our path and thus protracted our ride in the rain. We soon arrived at a house, where upon inquiring we were shown a road which conducted us to the dwelling of a friend of Br. Z., where we purposed remaining over night. This road led twice across and for a good distance along a rapid and romantic creek, called Lowell's creek, a tributary of the Yadkin river. After some time having experienced some difficulty in finding our way, we at length arrived at the house of the friend above mentioned, where we rejoiced to warm ourselves, cold and uncomfortable by reason of our long ride in the rain, at a large and cheerful fire, though the father of this family and his wife are respectable and pious members of the Methodist church, with whom we spent a very cheerful and edifying time. In the evening we joined in worship with our host and his family.

Tuesday, Oct. 11th.—In the morning we found to our great joy that the weather had become perfectly clear. After worship and breakfast, we left the hospitable dwelling of our kind entertainer, and travelled up the beautiful valley through which Lowell's creek flows. The scenery, though not so picturesque as was to be expected nearer the mountain, was still delightful, and the weather mild. We in turn visited three families, residing upon the banks of this stream. The first consisted of rather an elderly couple, cheerful and friendly, the father being evidently of a jovial disposition. With the second family there lived a very aged father, who told me that he was born in Pennsylvania, but had moved to this part of the country many years ago. The father of this family was absent, a circumstance for which his partner could not well account, he having promised to return on the evening of the preceding day. The occupant of the third house was a blacksmith, which circumstance proved very convenient as my horse required shoeing. I left with this man for his shop, where he supplied my wants, while Br. Z. remained some time with this family. Having met my travelling companion again, we proceeded down some very rugged hills, and soon after arrived at the house of another of Br. Z.'s friends. It had originally been our intention to remain here only for dinner, but much pressed by the invitations of this kind family, we consented to remain over night. After dinner our host accompanied us over to his father and mother-in-law. The road led us through a beautiful valley, now clothed in the golden tints of autumn, illuminated by the declining rays of the sun. We found the aged pair at home, the mother confined to her bed, the father, however, quite lively, stirring about. After some conversation with the aged father, who with a very lively interest

related some of the incidents of the revolutionary war, to which he had himself been a witness, Br. Z. upon request spoke a few words of exhortation to both, reminding them that their journey's end could not be far distant, and besought them with tears to turn unto the Lord before it was for ever too late. Hereupon we all prostrated ourselves upon our knees, while Br. Z. addressed the throne of grace in a most affecting prayer. After prayer the old people were again exhorted. The mother was touched and wept, the father, however, seemed still much hardened. It is frequently the case that an alteration in his spiritual state is about to be produced, when tempted by his own weakness, and the wickedness of others, he relapses again into his former dangerous situation. As the sun was setting, we left this little cabin sorrowful and sad, on account of the two aged pilgrims, and returning, soon arrived again at the house of our entertainer. From what we learned, the father of this family has become settled in his mind with regard to the Mormons, and is anxious that his wife and her sister might likewise withdraw entirely from their society. After supper the family joined with us in evening worship.

Wednesday, Oct. 12th.—In the morning the aged father whom we had visited yesterday, came over to see us again. From what we had heard, his wife had been much affected by Br. Z.'s exhortation and prayer. Soon after breakfast we left, and proceeded without stopping, to the Double Cabins, where we had an appointment for this day 12 o'clock. A large assemblage was soon collected, all of whom greeted Br. Z. and myself, though a stranger, in the most friendly manner. The blacksmith already mentioned, who has been ordained by the Mormons as one of their priests, was likewise present. The Cabins being well filled, Br. Z. opened and introduced me publicly to the audience. After prayer I preached upon John iii. 17: "For God sent not his Son into the world to condemn the world, but that the world through Him, might be saved:" endeavouring in great weakness, to present a clear and satisfactory view of the great doctrine of our salvation. When I had concluded Br. Z. spoke a few words of exhortation, reminding his hearers of his labours among them, of the words he had so often spoken to them, and of the probability of his never coming among them again. We then sang an appropriate hymn, joined in prayer offered up by the Methodist brother, with whom we had lodged on Monday, and I dismissed the congregation with the benediction. After the close of this meeting Br. Z. introduced me to several more of his friends individually, and among the rest to a young Methodist br. a son of a very worthy, pious, consistent parent, resident about 12 miles south-west of this. We were informed by this young man of the appointments made for us by his father. Having taken leave of the friends who had gathered around, with the promise to visit many of them at their homes, we proceeded with another friend of Br. Z.'s, who lived just below the mountain at the Volunteer Gap, to his home, with the intention of remaining there over night. After dinner I walked some distance up the Gap to an elevated spot, from which I enjoyed a most magnificent prospect of the country below, stretching for many miles into my own native state. The country seems covered with one great boundless forest, now clothed in the yellow tints of

autumn. At one side, far at a distance was to be seen the Pilot mountain, rising in solitary grandeur from the surrounding forest. I remained here a long time, almost fascinated by the beauty of the scene. After my return to the cabin of our host, Br. Z. and myself were conducted by him through some of his corn-fields situated upon the side of the mountain. Those fields were so steep that I could scarcely believe them fit for cultivation. The fact of their being covered with an abundant crop of corn, however, put every doubt at rest. The soil is of the richest kind, and of an almost perfectly black colour: I learned that an ordinary rain could not injure the fields by washing away the soil, which seems to be of a very spongy porous nature, but that a remarkably heavy shower often caused a flood, sufficiently strong at once to sweep it away in so great a degree as to make it almost useless. Among other circumstances, I was much struck by the gigantic size of great numbers of chestnut trees; I measured several with my arms, and found some as much as 22 feet in circumference, the majority measured about 15 feet. Upon the whole these mountain regions have in many respects been highly favoured by a kind Providence. The greatest inconvenience of the inhabitants arises from the want of a near, commodious, and sufficient market. This naturally causes, especially at the present time, a great scarcity of money. But even as respects this, the inhabitants are not without means. The father of every family is shoemaker, and often hatter, for his own household, while the females provide other articles of clothing. The pasture, especially beyond the mountains, being very abundant, numerous flocks of sheep are raised, which furnish the winter raiment. As regards other necessaries of life, these seemed at present, at least, in considerable abundance. A great many vegetables grow up to the largest size, and in rich profusion, and corn, wheat, rye, and on the mountains buckwheat, are produced in sufficient quantities for the comfortable maintenance of the inhabitants. As we returned to the house we met a family moving to the Grayton Springs, and toiling with great difficulty up the steep ascent. About half-way up the mountain their horses refused to draw any more, so that after dark we proceeded up to assist them. But deeming it impossible to reach the nearest house above the mountain in time, they all returned to the house of our host, where they were accommodated with considerable difficulty, there being eight in company. This circumstance caused so much disturbance in the family that we were obliged to dispense with family worship this evening.

Thursday, Oct. 13th.—The strangers who lodged with us were anxious to reach the Springs by evening, so that the father of the house arose with them before day, to assist them in ascending the Gap. Before his return we proceeded on our journey. The weather was not quite so favourable as yesterday, but still very pleasant. At the first house where we visited, there resided a poor old blind woman. Br. Z. gave her some seasonable spiritual advice, whereupon the family joined us in prayer. We visited two more houses in the forenoon, and dined at the last. After dinner we proceeded on our way, calling upon another house. Soon after we reached the main Ward's Gap road, where Br. Z. left me to visit another family, while I pro-

ceeded to the house where we purposed remaining over night. In about an hour's time, Br. Z. likewise arrived. After supper we joined with the family in evening worship.

Friday, Oct. 14th.—In the morning we found the sky overcast with clouds, which were however soon dispersed by the sun. After breakfast we proceeded to another family residing about two miles south-west of this. Here we found the inmates very friendly, poor however, the father having a family of thirteen children to support. At this place Br. Z. and myself parted company for one day. While he proceeded along the foot of the mountain toward the Good Spur road, I ascended, accompanied by the father of the last mentioned family, (the mountain in its most rugged parts.) We soon arrived at a dwelling-house, the most wretched I saw while upon this missionary tour. But the external was scarcely as great and as deplorable as the spiritual. The inmates seemed shy, and would scarcely answer to one question. Br. Z. has since told me that he has already laboured much for their spiritual welfare, but so far his labours have been, apparently at least, in vain. All the members of this family, I believe, without exception, have made themselves guilty of the grossest sins. After leaving this place, we ascended a very steep and rugged path, which led us to another house, the inmates of which, though not belonging to any christian church, are still kind, hospitable and moral. The house is built upon a very elevated spot, from which I had the most extensive prospect I had yet seen. We remained here a considerable time, while our horses were fed. Upon leaving this house to continue our journey, we perceived a dark heavy cloud, rising very suddenly in the north-west. Regarding it however as not threatening rain, we again set out upon our rough and steep road. A little further up we came to the dwelling of a poor old crippled father, who appeared in conversation to be piously inclined; after giving him some tracts and a few words of exhortation we left him. Our road was still steep and rugged. We ascended a hill, along the sides of which a mountain stream rushed down into a deep valley producing the sound of a considerable waterfall. But the heavens, now covered by thick dark clouds, began to pour down a copious shower of rain, accompanied by a very strong wind. Our situation was most uncomfortable, being as yet in a very rugged part, little inhabited. The weather was so inclement, the wind so keen and piercing, that we were obliged to pass by several houses where it had been our intention to call. We did stop however at one, about two miles from the public house, on the top of the Good Spur. Here my guide left me to return home, while I continued my course, in the rain, two miles further. Arriving about 4 o'clock at the public house, above mentioned, I soon became comfortable before a large fire. The weather however continued inclement with much rain, and at this high exposed spot the winds blew most fearfully during the whole of the following night.

The next morning, Saturday the 15th, the weather was much milder, the rain having ceased and the clouds gradually moving off. After breakfast I left and proceeded down the mountain, keeping the Good Spur road. This Gap road I found in good condition. Having travelled two miles, I arrived at a house situated at the foot of the mountain. By agreement I here waited for Br. Z. who soon after arrived.

The view of the mountains at this place is grand and imposing. Not remaining long we travelled some distance down the Good Spur road, and then took a path leading off to the right. We passed by a new meeting-house, where we met two sons of the friend to whose house we were going, both engaged in the service of the Lord, one of whom afterwards conducted me upon my visits beyond the mountains. Br. Z. having introduced me to them, we passed on and soon arrived at the dwelling of the family, well termed in the journal of another visit to these mountain regions, "the Patriarchal family." After resting some time we proceeded in company with the members of this much respected family, to the meeting-house before mentioned. The service was opened by one of the sons of the family with whom we were staying. I continued it by offering a prayer, and preached upon the word of scripture, recorded Rom. v. 1: "Therefore being justified by faith we have peace with God, through our Lord Jesus Christ." Br. Z. did not address this small assemblage of hearers, but promised to speak on the morrow. After singing and prayer I dismissed the congregation with the benediction. I was then introduced to several friends by Br. Z., among the rest to a very respectable and pious Methodist preacher, a resident beyond the mountains. The son of this brother, being about to return home, took several appointments over, promising to have them made known as universally as possible. When dinner was over I took a walk with the aged father who entertained us, up into one of his fields, to a very elevated spot. From this point we had a fine prospect of the mountains as far as the Volunteer Gap. This view of the Blue Ridge was one of the most magnificent which I had seen upon this excursion; mountains rising upon mountains: the Good Spur immediately before us, and a still higher mountain farther north. We lingered some time here, but as the shades of evening were about to close in upon us, we returned to the dwelling of my companion. In the evening we had another service. Just before its commencement a Methodist preacher, living at present with his father-in-law, four miles below Mount Airy, arrived, bringing a letter for Br. Z. This letter gave him the painful intelligence that one of the members of his family was lying dangerously ill, with the pleurisy, from which he inferred that his presence at home was much needed. He expressed a desire to return home as soon as possible, declaring his intention of starting in the morning. This had the effect of making me, whom he desired to continue upon this journey, as had been proposed, very anxious and fearful. I saw myself surrounded by very friendly people, but could not help feeling little better than a stranger with the prospect of travelling through a region entirely unknown to me. But several of my new acquaintances promised that I should be well provided with help, which made me easy, and caused me to throw myself afresh into the arms of a kind and merciful Father in heaven. Soon after the arrival of the Methodist preacher, service was commenced; conducted principally by the brother with whom I had become acquainted at the meeting-house in the morning. He preached upon the words of the Saviour, recorded Matt. 22, 14: "For many are called, but few are chosen," and then gave way to the preacher from below Mount Airy, who followed with a very earnest exhortation. In

conclusion the little congregation sang a very appropriate farewell hymn, having reference to Br. Z.'s departure on the morrow, after which we were dismissed with the benediction.

Sunday, Oct. 16th.—Br. Z. left us early before breakfast. Soon after we had family worship, conducted by the brother who had arrived last evening. About 11 o'clock we again proceeded to the meeting-house, where a fine congregation was soon collected. Here I became acquainted with several more who had come from beyond the mountain to attend the meeting, among the rest with a German, formerly resident in North Carolina, and a member of the Brethren's church. The service was soon after opened, by one of the sons of my host, I continued it by prayer and preaching, laying as the foundation of my discourse part of the 23d verse of the 1st chap. of 1 Cor. "We preach Christ crucified." After an exhortation and prayer by the br. who had opened the service, and a short recess, we had another meeting conducted entirely by the Methodist preacher from below Mount Airy, who preached from Dan. xii. 3: "They that turn many to righteousness shall shine as the stars for ever and ever." Upon the conclusion of this second service we returned to the dwelling of the aged father, who again entertained us with dinner. Being desirous to reach the top of the mountain before night, I could not remain long with the interesting family, but soon left, accompanied by one of the sons with whom I ascended the Good Spur, and in time arrived at the public house where I lodged on Friday. We were both welcomed in the most friendly manner by the members of the family, who had in turn attended our meeting the same day, and the day before. After supper we joined the family in evening worship. The aged mother of the landlord seemed (in a conversation which I had with her) much under the influence of grace; she strongly insisted upon the peculiar doctrines of the Baptist church, of which she is a member. The night, as is very frequently the case at this elevated spot, was exceedingly stormy, though the sky was clear.

Monday, Oct. 17th.—On this day I was without a guide obliged to find my way, as well as I was able, and under the necessity of introducing myself to nearly every family which I visited. Leaving the public house where I had lodged, I turned into a path bearing to the left, and soon crossed a small stream, which upon inquiry, I had learned was a tributary of New or great Kanawha river, which by its waters, as is well known, helps to swell the beautiful Ohio, and finally mingles with the mighty Mississippi. As I was crossing this humble rivulet, my thoughts recurred to my own feeble services in the great vineyard of the Lord, and I was comforted by the reflection, that as this little stream brought its feeble assistance in producing that flood, which is the admiration of our western world and only second to the mightiest river upon earth, so my humble service might, through the grace of God, be instrumental in aiding to forward that glorious day, when the knowledge of the Lord shall cover the earth as the waters cover the sea.

After experiencing considerable difficulty in finding my way, I at length arrived at a house where I alighted and entered. The people,

upon hearing my name, and learning the object of my visit, received me most kindly, and endeavoured, as was the case everywhere, to persuade me to remain until the next day. After speaking to the people and giving them tracts, they promised to attend my preaching on the morrow. This family is pious, and the members belong to the Methodist church. Continuing my route I visited four more families, two of which were entire strangers to me. At the first house I took dinner, at the second I was rejoiced to find the young mother had on the preceding Sunday made profession of religion. The heads of both families belong to the Baptists. The third was the family of a son of the German, already mentioned, and the fourth that of the father himself. I remained over night at the house of the last mentioned, feeling very comfortable, as I was welcomed with the greatest affection, and likewise on account of the manners of the brethren, which are still retained in a great degree at this place.—In the evening the father and the mother of the last mentioned of the two Baptist families I visited, came over to spend the evening with us. The happy conversion of both these, has been the cause of much rejoicing, they having been separated for several years. After evening service this couple returned home again.

Tuesday, Oct. 18th.—In the morning after breakfast I was conducted some distance upon the road by my aged German father, with whom I had lodged, who invited me to call again, assuring me that I was as welcome as any of his own sons. After he left me I found my way with some difficulty to the house to which I had been directed. Having introduced myself, I was immediately cared for in the best manner. The young Methodist preacher who had conducted me on Sunday evening up the mountain, soon after joined us. About 11 o'clock we all walked over to the dwelling of a near neighbour, where I had an appointment for preaching. The little cabin was soon filled to overflowing. As was usual the Methodist br. opened service by singing; I conducted it further, preaching from Matt. xvi. 26: "For what is a man profited if he shall gain the whole world and lose his own soul." After singing and the concluding prayer, the congregation was dismissed with the benediction. Having taken dinner at the same house and been introduced to many new acquaintances, who all pressingly invited me to visit them at their homes, I returned with my Methodist brother to the same house where I had met him in the morning. In the evening we joined with the family in worship.

Wednesday, Oct. 19th.—Early next morning the father and the mother of the family by which I was entertained, and my Methodist brother who now served as my guide, accompanied me over to the house of the son of my host, where we took breakfast. This family was so friendly that it was with regret that I soon afterwards left them. Conducted by my guide I visited nine families to-day, most of whom were in connection with the Baptist or Methodist church. There were however others who lived still "in the gall of bitterness and the bond of iniquity." The family with whom we lodged at night is truly religious, the aged parents as well as the children being consistent and pious members of the Methodist church. I was much edified by the conversation of the father, who, besides a good portion of worldly

knowledge, exhibited a clear perception of the great gospel doctrines. With the spirit of a child of the Lord, beaming from his mild and pleasant countenance, and flowing in conversation from his heart, he afforded much satisfaction and comfort unto me. Kindly inquiring about every one of my brethren who had already visited them, he expressed a christian brotherly affection for our beloved church. In the evening after supper we all joined in family devotion.

Thursday, Oct. 20th.—The night having proved very cold I found upon rising, that a severe frost had covered, as with a garment of white, the laurel bushes, growing in wild profusion upon the banks of a very picturesque stream, in the immediate vicinity of the house. The sight thus presented by the dark green foliage of evergreens, covered with the silver livery of winter, was beautiful in the extreme. After morning devotion and breakfast, the members of this kind family accompanied us over to the abode of some Germans where I was to preach. Being introduced, I had a conversation with the aged mother, who expressed a desire that I might not only speak but preach at length in the mother tongue for her benefit. I was willing, though the number of Germans present was very small. My guide opened service with singing, and I continued it by a prayer and sermon in German, using for my text the words of our blessed Lord, recorded Matt. xxiv. 13: "He that shall endure unto the end the same shall be saved." Having finished my German discourse, I immediately turned toward that portion of the audience which was exclusively English, and taking the same text preached in their language. My Methodist brother followed with a short exhortation, and after singing and the closing prayer by another Methodist preacher, I dismissed the congregation with the benediction. When the service was closed, I was introduced to many more friends, who all invited me to spend some time with them; my time being very limited I was obliged reluctantly to withhold promising to do so. After dinner, having bid farewell to our German friends, I left, accompanied by my guide. Amongst the rest we at one time ascended by a steep path a very elevated hill, from which we had fine views from both sides, the one on the right extending to Fisher's Peaks, the highest mountains in these regions, the other on the left affording a distant prospect of the Buffalo Mountain, an extraordinary singular peak, bearing a distant resemblance to the animal from which it derives its name. My guide being desirous to remain with the family with which we had taken breakfast on Wednesday, while I had promised to lodge with the German mentioned several times already, we parted company. I rode alone about two miles after sun-down, but finding the path both intricate and much covered with leaves, I stopped and lodged with the last mentioned of the Baptist families, where I had visited on Monday. I was well received and kindly entertained. As was my custom I joined the family in evening worship.

Friday, Oct. 21st.—After breakfast I rode over to the dwelling of the German. Soon after the people commenced assembling, and about 12 o'clock our service was opened by my guide, who arrived soon after I did. I preached from 1 John, ii. 5: "Whoso keepeth his word, in him verily is the love of God perfected: hereby know

we that we are in him." The mother of the family with whom I lodged the preceding night, and who, as was already mentioned, had professed religion on the Sunday before, was present, and seemed much affected. Besides this there attended many of the friends with whom I had become acquainted within the last few days. After dinner I bid my German friends an affectionate farewell, and parted with the Methodist brother who had so kindly conducted me through the greater part of my route. In company with the son of the other Methodist preacher, whom I had met on several occasions, I rode over to the house of his father. Passing through a wild country we crossed the deep valley of Crooked Creek, made highly picturesque by the green laurel, which grows here to the height of fifteen feet, and makes an impenetrable thicket, several miles in extent. Some time before sundown we arrived safely at our point of destination. The next day,

Saturday, Oct. 22nd, the weather was much overcast, and we had a small shower of rain. During the day we had two public preachings; the first about 12 o'clock, and the second about 6 o'clock in the evening. The first sermon I preached, speaking upon 1 Pet. iv. 7: "The end of all things is at hand, be ye therefore sober, and watch unto prayer." In the evening the preacher with whom I lodged preached from Prov. xiv. 32: "But the righteous hath hope in his death." Upon which I followed with a short exhortation.

Sunday, Oct. 23rd.—In the morning early before breakfast I left with the aged father with whom I lodged on Wednesday, and who having attended last evening's meeting, had remained over night, for his own hospitable dwelling. Passing along through the romantic valley of Crooked Creek, we soon arrived at his house. Having an appointment at 12 o'clock, the people commenced pouring in about an hour before noon. The assembly collected, numbered between one and two hundred. I was pleased in becoming acquainted with another Methodist preacher, resident about 12 miles distant, and who had an appointment at the same time and place. He on his part seemed delighted with this opportunity of becoming acquainted with one of our church, and learning our method of preaching. I opened and preached upon the words recorded Col. i. 21: "You that were some time alienated, and enemies in your mind by wicked works, yet now hath he reconciled." My new clerical acquaintance followed me with a very powerful exhortation. A mother who had a few days before lost an infant child, was much affected. I dismissed the congregation with the benediction. Having been informed that the aged German mother sent a pressing petition to me for another German sermon, I walked over accompanied by my kind host, and about 6 o'clock preached in German, upon the text found in John, viii. 12: "I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life." After finishing my German discourse, I addressed the English portion of the audience, which was considerable, speaking principally, however, to several youths who had assembled, and created much disturbance before my arrival. Having closed in the usual manner, and partaken of supper, my aged companion and myself returned to his house,

after stopping at a dwelling on the road, where I met for the last time the brother who had acted as my guide for several days of the preceding week. Immediately upon our return I retired, much fatigued by my day's labour.

Monday, Oct. 24th.—This day we had very uncomfortable rainy weather, unpleasant in so great a degree, that I did not venture out before late in the afternoon. The intended visits which were to be made on this day remained unperformed with a single exception. About 4 o'clock in the afternoon the aged parents of the family where I remained, went with me over to another aged father, and his family. The father who had been formerly a Methodist, but has lately joined the Baptists, spoke with great thankfulness of the labours of my brethren, who had preceded me, especially referring to the untiring industry of Br. Zevely. He likewise mentioned with gratitude a present of the New Testament, in large print, sent him by one of his friends in Salem. All the adults of this family are members of the Baptist church. In connection with this and other circumstances, I frequently lamented the doubts and difficulties upon minor points in religion, with which most of these mountain people are perplexed. Without troubling themselves much with party questions in worldly matters, many who profess religion are waging a constant war of words with others belonging to different denominations. The great benefit of the labours of our brethren is to be found in the reconciliation of parties, which we endeavour to bring about. There is undoubtedly much genuine devoted piety in these mountain regions, but even the most pious are often led into this spirit of opposition, so injurious to the stability of true and single-hearted faith; and unless another method of religious instruction is universally adopted, it is much to be feared that this spiritual evil will be perpetuated. After family worship in the evening we retired.

Tuesday, Oct. 25th.—Although still cloudy in the morning, the weather gradually became clear, but continued windy. Soon after breakfast my two aged friends accompanied me back to their dwelling, when I took a final leave of them. Their daughter and grandson, however, served as my guide over a very hilly, broken road to the house of another friend, whom I had met on Saturday. The people soon assembled in considerable numbers for preaching about 12 o'clock. I opened it, preaching upon John, xvi. 13: "Howbeit when He the spirit of truth is come," &c. I was much rejoiced to find a great number of my acquaintance present, whom I now bade farewell, expecting to descend the mountain on the morrow. Having dined, I proceeded further with a new acquaintance, who lived near the Flower Gap. The road to this house was quite level; although we travelled on the top of the mountain, it led through some well cultivated and productive meadows. I was surprised to see on one, not even very large, 18 stacks of hay. At other places the sides of the roads were graced by thick woods of laurel, pine, and spruce. With this stood in bold contrast, numbers of oaks, leafless and dead; a very severe frost two years ago, having killed them all. The wind had now increased and blew a tremendous gale at the elevated spot where my companion resided. The house is built on the highest ridge of the

mountain, so that in rainy weather the water flows from the east side of the house down the hill into the waters of the Yadkin, while those from the west side flow into an opposite direction, eventually mingling with the floods from the Rocky Mountains into the bed of the Mississippi. The wind continued blowing with great vehemence at this place all night.

Wednesday, Oct. 26th.—I left immediately after breakfast, and soon came to the Flower Gap, which I descended on foot, leading my horse. The road down the mountain is very winding, there being alternately a precipice and deep valley on the right and left. Occasionally the woods were sufficiently open to present the most charming views of mountain scenery. Without any serious difficulty I arrived at the foot of the descent at a house, where I met the friend who had promised to be my guide upon my visit through Hawktown or Cove. After distributing tracts to the members of this family and a few words of exhortation, my guide and myself pursued our way. Having passed through some very beautiful valleys and crossed a very romantic little stream, we arrived at the first dwelling occupied by an irreligious family, the mother of which too has been afflicted for many years with bodily blindness. I exhorted her to turn to God that her spiritual eyes might be opened unto His truth, and before leaving prayed with her and her children. May the Lord turn their hearts unto himself! Leaving this place we visited five more families. With the second we dined. The third consists of a very aged German mother and her son. The mother seemed leaning upon the Lord, as her staff and stay. Being otherwise quite helpless, I exhorted her earnestly to cleave to Him, who would bestow in another world, to which she would soon be summoned, the bloom and vigour of immortality. After praying with her, I left, and passed over to another family, the father of which is likewise afflicted with blindness; we trust however, that spiritually he is ever looking at the Saviour's Cross as his everlasting salvation. His partner seems still living in her sins. The fifth family was that of the mother of most of all the inhabitants of Hawk Cove. She seems to have found the Lord precious to her soul, meekly walking in the narrow way which leads to life everlasting. I had seen her before this, upon the occasion of my preaching at the meeting-house not far distant from the pious Methodist family mentioned several times. Being anxious to reach the house of my guide before night, I was obliged reluctantly to make but a short stay at this interesting place. The prospect from Hawk Cove, though not very extended, is grand and imposing. After travelling three miles we arrived at the dwelling of my guide, situated on the side of the mountain near Fisher's Peak. His farm is composed of fields so steep as to appear unfit for cultivation. He informed me, however, that he frequently gathered in an abundant harvest of grain, observing at the same time that when hauling in his corn, it was necessary to have one constantly holding his little waggon to prevent its upsetting. I was very kindly entertained at his house.

Thursday, Oct. 27th.—After breakfast I accompanied my host and some members of his family on foot, half-way up the mountain, to the dwelling of his son. The partner of his son had resided, as I was

informed, a few weeks at Salem. She inquired about her friends in Salem, but remarked that she only felt at home among her own rugged mountains. Having returned to the house of my entertainer, nearly all his family accompanied me to Flower Gap meeting-house. A little congregation was soon assembled, to whom I preached from 1 Cor. xv. 10: "By the grace of God I am what I am." I was much rejoiced to meet with several of my acquaintances. After closing and bidding them all farewell, I turned towards home. The Blue Ridge soon receded more and more, and passing through Mount Airy, I stopped at the dwelling of the father-in-law of the Methodist preacher, already mentioned. I found my clerical friend absent, but was nevertheless kindly received, and hospitably entertained. On the next day,

Friday, Oct. 28th, I rode 38 miles, reaching my beloved home about 7 o'clock in the evening, after an absence of three weeks.

V. MISCELLANEOUS INTELLIGENCE.

1. NEW FAIRFIELD, CANADA.

Br. Henry Bachman, whose wife departed this life on the 3d of January ultimo at Lititz, returned in the following month to his station at New Fairfield, Canada. Although Br. and Sr. Luckenbach had laboured alone in the service of this mission, since November last, when Br. Lewis Kampman left New Fairfield, the Lord had preserved unto them health of body and vigour of mind for the prosecution of their arduous and multifarious duties. At the celebration of the Christmas festival, the church was filled to overflowing, and upwards of fifty of their white neighbours were also present on this joyous occasion. The number of converts amounted to 157, an increase of seven persons since the close of the last year. One adult was received by holy baptism on the festival of Epiphany. The handsome new school-house encouraged the parents to send their children with greater punctuality to school, in which about thirty little boys and girls were instructed five hours per day.

2. WESTFIELD, MISSOURI TERRITORY.

Br. C. Miksch, from Westfield, Mo. territory, in his letter of 10th January, ultimo, communicates the gratifying intelligence, that the concourse of their heathen neighbours at Christmas and New Year's day was greater than on any previous occasion. The deportment of the heathen was quiet and decorous, and some of them declared that their hearts had been affected. The mission at Westfield had received an accession of four individuals in the course of the year, and amounted to 153 persons. The sabbath-school was in a flourishing state, and about twenty children attended the week-school.

3. CHEROKEE MISSION, ARKANSAS.

Br. Miles Vogler of the Cherokee mission near *Beattie's Prairie*

(Arkansas), in a letter to the editor mentions, that all the members of our mission family were in the enjoyment of good health. The infant son of Br. and Sr. Vogler departed this life on the 3d of February ultimo, in reference to which bereavement Br. V. writes: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord!" The brethren Ruede and Bishop felt very much encouraged with the present prospects of their schools at New Spring-place, where the services on the Sabbath continue to be well attended. During a visit of Br. Vogler at this station, on the 18th of December ultimo, two adults had been admitted to the sacrament of the Lord's Supper, on which occasion the house could not contain all the persons present. It is Br. Vogler's opinion, that this new station will probably become the principal mission of our church in the Cherokee country.

The week-school at Beattie's Prairie contained about thirty-four children, who are under the faithful superintendence of Br. David Z. Smith.

4. BASEL MISSION SOCIETY.

The well-known missionary Riis, who under the auspices of the Basel Mission Society, is labouring to renew the mission in Western Africa, had spent several weeks with our missionaries in St. John's, Antigua, and obtained the consent of several pious negroes to accompany him to Africa, where they are to constitute the nucleus of a Christian church. Br. Riis had also visited Jamaica on a similar errand, and should this Christian enterprise be blessed with success, it may, in the hands of the Lord, prove a happy means of introducing the blessed light of the gospel into those benighted regions of Africa.

VI. MISSIONARY APPOINTMENTS AND REMOVALS.

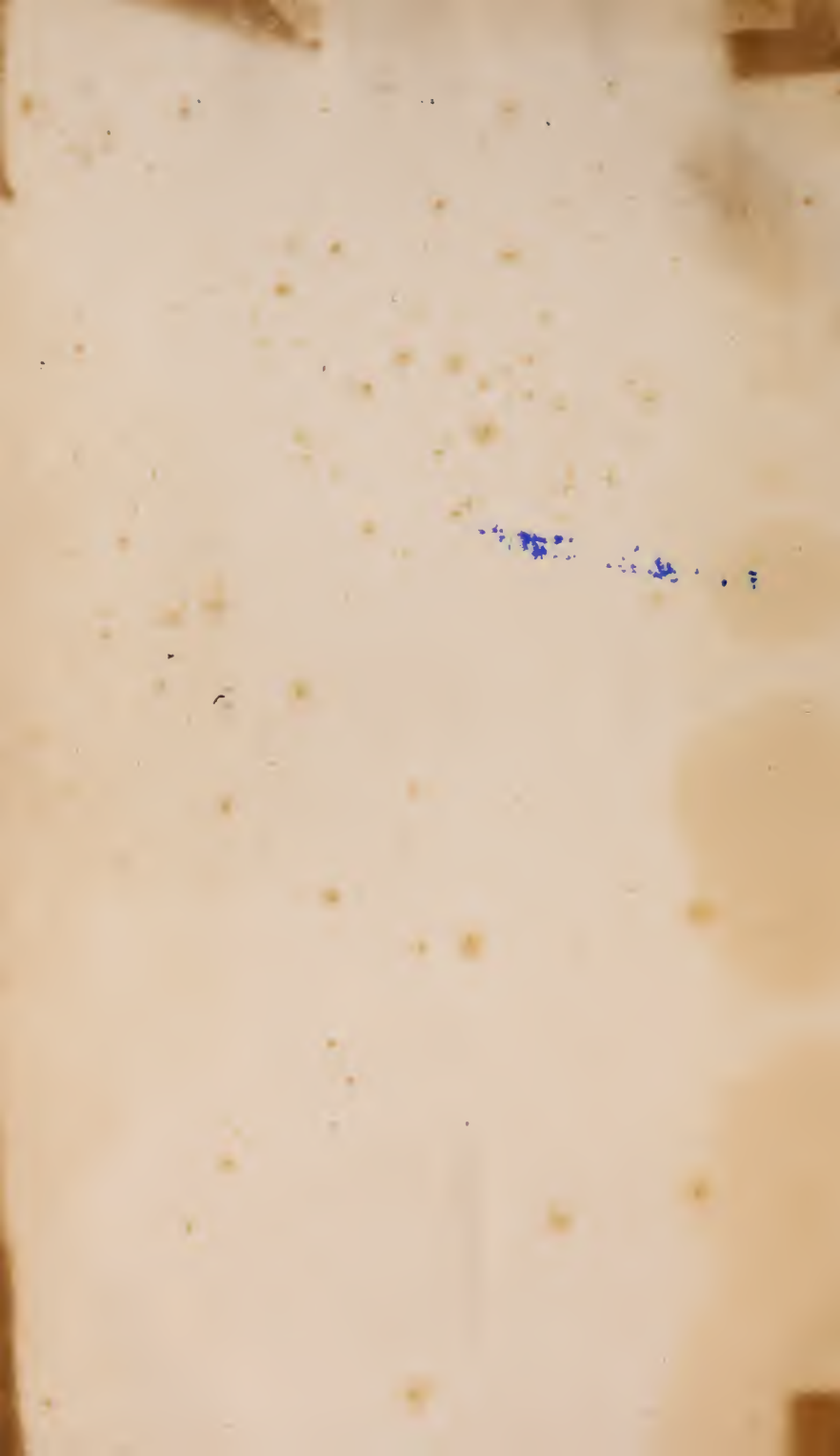
1. Br. Benj. Ricksecker, having been married to Sr. Char. Eberman, of Lancaster, in Pennsylvania, has arrived with his wife at Baseterre, in St. Kitts.

2. On the 11th of September, Br. J. Morrish, having witnessed the completion of the chapel-school at Moriah, in Tobago, and recovered partially from a severe attack of fever, arrived in London, where his dear wife, who a twelvemonth ago preceded him to England for the establishment of her health, had the happiness to welcome him. They have since attended a number of meetings of friends in the metropolis and its neighbourhood, to the interest of which, their statements relative to the work in which they have been engaged for upwards of eleven years, greatly contributed.

3. Br. and Sr. Feurig sailed for Jamaica on the 29th of Oct., in the Lady Katherine Barham, Capt. Freeman.

4. Br. and Sr. Tank arrived safely at Paramaribo on the 27th of Sept. after a voyage of thirty-four days, as also at the same place br. and sr. Gerschwitz and company on the 2d of Oct., after a protracted voyage of fifty-three days.

5. The single br. Goodwin North has been called to be an assistant in the mission and schools in Jamaica.



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